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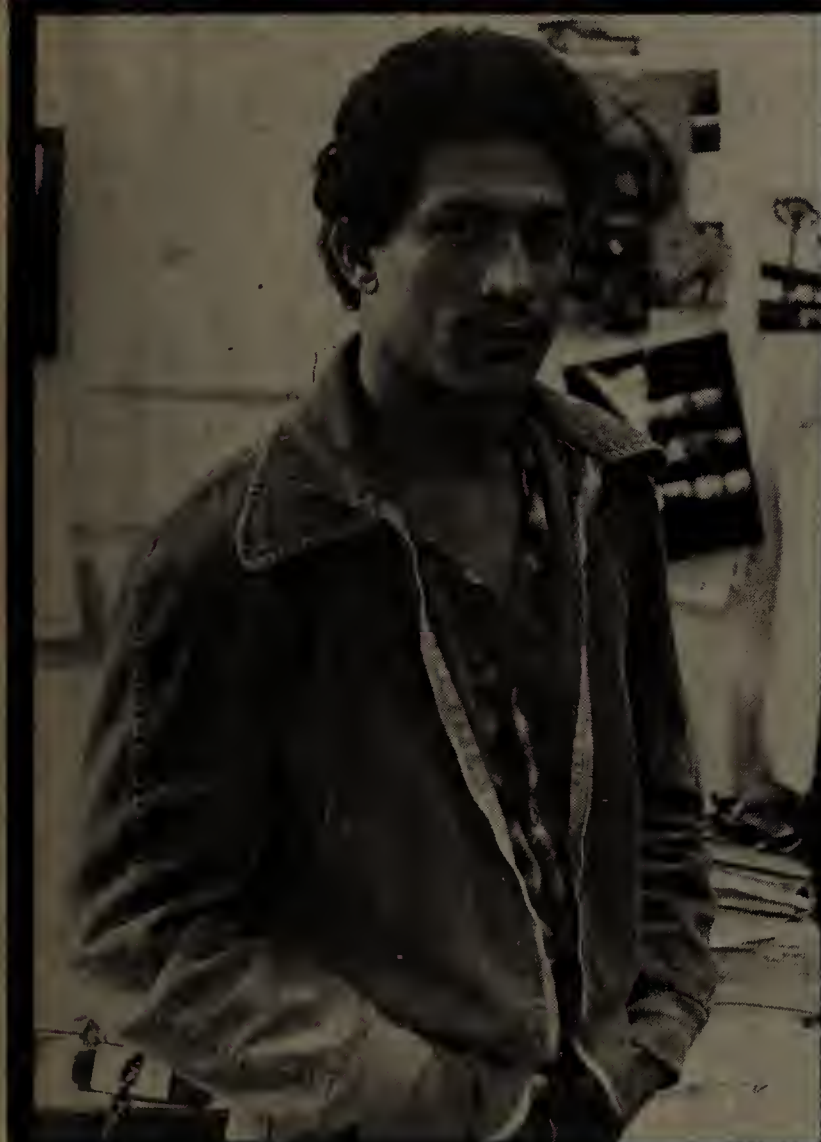
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Gay Community News

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Cuban Refugees Speak Out:

'I am a homosexual and nothing but a homosexual. I was always a prisoner.'

Falwell Comes to New Hampshire
Law School Bans Anti-Gay FBI
San Francisco: 'The City' Divided
Bette Midler Is a Joy

GayCommunityNews

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Jerry Falwell addresses crowds at Concord, NH rally. Michael Glover

Small Demo At Falwell Rally

By Michael Glover

CONCORD, NH — A dozen demonstrators held a silent vigil protesting the latest fundamentalist "I Love America" rally, held here October 14, and watched television evangelist Jerry Falwell exhort hundreds of his supporters "to become an army of god-fearing moralist Americans."

The protesters carried signs proclaiming "Stop the decline and Falwell of America," "The Moral Majority is sexist, racist, and fascist," "Rep. Bauman is one of you and one of us", along with a large banner from Dignity/Integrity of Concord, organizers of the vigil.

Against a fluttering backdrop of 26 American flags and the freshly-scrubbed, nearly all-white faces of the Liberty Baptist College Singers, Falwell preached his message of fundamentalist Christianity, patriotism, and morality in politics.

"This whole country is in trouble," Falwell told the crowd of 2,000, "and the time has come when good people need to stand up and do something about it."

"Suppose those people who landed at Plymouth Rock had been passive. Suppose they had listened to the other crowd say, 'Hey, religion and politics don't mix.'"

"I'm convinced in my heart, that if America survives the 1980's, it will be because we've come back to the Christian principles this nation was founded on."

Falwell is head of the New Right Christian political lobby Moral Majority, which opposes abortion, homosexuality, and the Equal Rights Amendment, while supporting prayer in the schools and "a strong national defense."

Based on his weekly "Old Time Gospel Hour," shown by television stations across the country, the Lynchburg, Virginia preacher has built a far-reaching network of Christian schools, churches, and lobbying groups.

One of the demonstrators, Rev. Robert Wheatly of Boston, told GCN, "I hope Falwell won't be, but I'm afraid he can be very dangerous, because he manages such an insidious, clever mixture of religion and politics."

Dressed in full clerical regalia, Wheatly attracted much attention as he carried a sign saying "Proud to be Gay and a Unitarian-Universalist Minister."

Falwell mentioned homosexuality only briefly. Explaining that he did not call for the resignation of Rep. Robert Bauman of Maryland (who allegedly solicited sex from a 16-year-old male), the evangelist said he offered Bauman "forgiveness and prayer."

However Falwell added that if Bauman was running for election in his district, he would not vote for the congressman.

"We're not out to condemn people," Falwell continued. "We're not against homosexuals; we're against homosexuality."

"We preachers and Christians and god-fearing Americans have never had a problem distinguishing between the offender and the offense."

"We hate homosexuality, but we love homosexuals."

Falwell had no words of love for the demonstrators who disrupted his Madison, Wisconsin rally last month (see GCN, Vol. 8 No. 11).

The demonstrators "shouted words that I couldn't repeat to you," Falwell reported.

"When we pledge allegiance to the flag, they decried the flag; when we prayed, they blasphemed God; when we preached, they cursed, shouted vulgar words and profanities."

"Some of our little girls, thank you for praying, these little girls here, were weeping while they were singing."

Singing at the Concord rally was provided by the red, white and blue-clad Liberty Baptist College Singers, lip-synching to pre-recorded orchestra and chorus.

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Law School Bans FBI, Citing Anti-Gay Policies

Compiled by Denise Sudell

PHILADELPHIA — Temple University School of Law has refused to allow the Federal Bureau of Investigation (FBI) to interview its law students as part of a special recruitment day because of the agency's alleged anti-gay policies.

The ban resulted from a complaint by 13 Temple law students, who charged that the FBI violated the law school's placement office policy prohibiting use of the office's services and facilities by any prospective employer who discriminates against employees or applicants on the basis of sexual preference.

Although Temple Law School Dean Peter J. Liacouras offered FBI Director William Webster and Assistant Director John Mintz the opportunity to appeal the law

school's decision, the FBI officials did not respond.

The decision to ban the FBI came after a unanimous finding by a placement review panel appointed by the law school's acting dean and the chair of its placement committee that the agency did, indeed, discriminate on the basis of sexual preference.

The law school's faculty adopted the panel's recommendation to ban the FBI from recruitment at Temple by a two-thirds vote.

According to a confidential report submitted by Marina Angel, chair of the placement review panel, the decision was based on a statement submitted to the District of Columbia Circuit Court of Appeals in the case of *Ashton v. Civiletti*. According to Angel's report, that statement read: "The Federal Bureau of

Investigation has always had an absolute policy of dismissing proven or admitted homosexuals from its employ."

In her report, Angel said that when Mintz was notified that the panel had found probable cause to exclude the FBI from recruitment procedures at Temple, he responded with a letter quoting FBI Director Webster as saying that the agency "treat[s] homosexuality] as a factor, and I must say in candor, it's a significant factor. It's a troublesome thing. . . . I hope that at some point we will have a better understanding of the problem and the policy that should be addressed to it." (The emphasis was added by Angel.)

"The last paragraph quoted makes clear that sexual preference is a significant factor for FBI

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Cal. Conference Supports International UN Protest

By John Kyper

SAN JOSE, CA — One hundred and twenty-five lesbian and gay activists from around California, meeting in the first statewide conference for lesbian and gay rights in this city during the weekend of Oct. 10 through 12, voted to support an international lesbian and gay demonstration at the United Nations and a lobbying day in Sacramento, the state capital. Both actions are scheduled for next year. A proposal for a lesbian and gay tax protest was not as successful.

The conference was co-sponsored by Lambda Association of San Jose and by the Los Angeles March Committee.

The keynote speaker was Dave Stewart, member and former chair of the Human Rights Commission of Santa Clara County. He is also past president of the California

Human Rights Association and the only openly gay public official in Santa Clara.

Speaking of the three-to-one defeat in June of lesbian and gay ordinances in San Jose and Santa Clara County, Stewart declared, "We are here to let the fundamentalists know that we are not going to go away." He attacked the forces of the Moral Majority battling against lesbian and gay rights, who, he charged, "pervert the Bible and pervert common sense."

In one instance, Stewart said, their tactics backfired. A Moral Majority "fact sheet" purporting to demonstrate that "gays recruit at high schools," reprinted a mimeographed flyer by the Gay Youth Support Group—including its address and telephone number. The piece received a bulk mailing of 20,000, and over 100 youths

from fundamentalist homes called to inquire.

Seventeen action resolutions were considered Saturday afternoon. Delegates voted to support lesbian and gay efforts in an advisory referendum in Palo Alto scheduled for March or May of 1981. In June, the lesbian and gay initiative lost more narrowly there than anywhere else in Santa Clara County, by a margin of 51 to 49 percent. When a lesbian and gay rights ordinance was proposed to the Palo Alto city council, the council referred the matter to a popular vote.

In a similar advisory referendum, a lesbian and gay rights resolution was defeated in the university city of Davis on the same day that the Santa Clara ordinances went down to defeat.

Noting the anti-gay actions by

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Do Tampons, Sponges Cause Toxic Shock Syndrome?

Compiled by Jil Clark

ATLANTA — Three more women, one age 16, the other two in their twenties, have died of Toxic Shock Syndrome (TSS) in the past two weeks, bringing the death toll to 25 this year. The Center for Disease Control (CDC) thinks it is significant that all three were using tampons when they became ill.

The CDC, in the Sept. 26 issue of the *Morbidity and Mortality Weekly Report (MMWR)*, published a study which indicated that women using Rely, the "super tampon" made by Procter and Gamble, are running the highest risk of contracting the disease.

In response, Procter and Gamble has mounted a four-week publicity campaign on television, on radio and in major newspapers, warning women of possible danger of tampon use and urging Rely users to return the product to Procter and Gamble for a full refund.

The Food and Drug Administration (FDA) is meeting with all tampon producers this week to urge them to print a warning label on their tampon packages and wants to make the label manda-

tory.

According to the latest CDC count, which grew by 15 percent last week, 408 women have been stricken with the staph-type disease since 1975 and at least 40 have died. In 1980 alone, 299 cases of TSS have been reported, all but four affecting women.

Is this dramatic rise in reported incidence of the disease in 1980 due to spread of TSS or spread of word of the disease to its once-baffled victims and their health workers? Bob Alden, from the CDC press office, believes that "it is entirely possible that the numbers [in the report] are smaller than actuality, since reporting [by doctors] of cases of TSS is still voluntary." Alden predicts that, with the publicity the disease is getting now, more and more cases will be reported.

Last January, the Wisconsin State Health Department brought the TSS phenomenon to the attention of the CDC. At that time, health officials associated the disease with menstruation, but not with tampon use.

Five months later, having conducted telephone interviews with female TSS victims, the CDC

asserted that TSS could not be correlated to contraceptive use, frequency or infrequency of heterosexual intercourse, or marital status. It concluded on June 27 that the disease was somehow associated with tampon use, though not with any particular brand of tampon.

However, further study revealed a higher incidence of TSS for women using Rely, the "new kind of tampon . . . made of tiny sponges and super-absorbent fibers" which, Procter and Gamble once boasted, "even absorbs the worry."

In mid-September, the CDC reported that, of 42 women with TSS, 71 percent were found to have been using Rely, although only 26 percent of the women in a control sample said they were Rely users. (Rely was most popular among women in this control study, while Playtex was used by 19 percent, Tampax by 5 percent, Kotex and O.B., each by 2 percent.)

Very little is known for certain about the disease, which was discovered only two years ago. The CDC thinks that it may be a new

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News Notes

quote of the week

"You can't believe the love we now have for each other . . . Our wives might not like hearing a bunch of guys all saying 'I love you.' But that's the way we feel about each other."

—Mike Schmidt, veteran third baseman of the Philadelphia Phillies baseball team, after the team won its first National League pennant in 30 years. Quoted in the Boston *Globe*, October 13, 1980.

faggots and ignoramuses

LOS ANGELES — Two judges, including the first openly gay man appointed to the California bench, have asked a federal judge to submit his resignation after making anti-gay remarks in the courtroom.

Judge A. Andrew Hauk of U.S. District Court was asked by California Superior Court Judge Stephen Lachs, appointed by Governor Edmund (Jerry) Brown as the first openly gay judge last year, and Van Nuys Municipal Court Judge Rand Schrader to resign or retract his statements.

While sentencing a Mexican who had crossed the border illegally, Hauk said, "I don't know what's happening. We let all these Iranian Ignoramuses in, but not this young man who wants to support his child. And he's not even a fag, like all those faggots from Cuba we're letting in." The remark was published in the Aug. 18 issue of the Los Angeles *Daily Journal*, a legal publication.

It was revealed last week that after publication of the comment, Lachs and Schrader wrote a letter to Hauk telling him that they had been "deeply offended and dismayed" by the remark and that they felt he should resign or retract.

Hauk wrote to Lachs and Schrader last week, telling them that their criticism was "presumptuous and arrogant." According to the New York *Times*, Hauk said that his job was "to enforce and apply the law as it is, not as altered or amended by the attempts of activists to legalize passing fads or fancies."

a whole pattern of behavior

WASHINGTON, DC — An influential leader of the New Right has called for the resignation of Rep. Robert Bauman (R-MD) from Congress and from a national conservative organization because of charges that he sexually solicited a teenage boy (see *GCN*, Vol. 8, No. 13).

Paul Weyrich, head of the Committee for the Survival of a Free Congress (CFSFC), said Bauman must resign because "he can no longer be a credible spokesman for these [conservative] causes and indeed has done damage to the principles which he has professed belief," according to a report by United Press International.

In addition to his congressional office, Bauman is chair of the American Conservative Union, and has consistently opposed lesbian and gay rights efforts.

Bauman has pleaded innocent in District of Columbia Superior Court to the morals charge involving a 16-year old boy last April. The government said it would drop the charges if Bauman completes an alcoholism rehabilitation program which he has agreed to enter.

Weyrich was flanked at a news conference by Bill Marscher of the Religious Roundtable and Jack Clayton of the American Association of Christian Schools. Both said their organizations joined Weyrich's statement.

Weyrich said the conservative movement would be hindered in fighting its moral and philosophical battles if Bauman remained in a leadership position "because it is impossible to defend his alleged actions."

Weyrich said he decided to make a public appeal for Bauman's resignation when he learned that the case involved allegations of "a whole pattern of behavior" rather than the single incident for which Bauman was charged.

toronto lesbian family fighting

TORONTO — "Sometimes I feel like I want to stop fighting, but then Mommy tells me she gets tired of fighting too, but she does it because she loves us. We've talked about it and we're going to keep fighting until we win."

These are the words of nine-year old Lisa Bezaire, whose mother Gayle, is fighting to regain custody of both Lisa and her eight-year old brother. According to *The Grapevine*, a Toronto newsletter for lesbian mothers, Gayle Bezaire is hoping to get a reversal of an April, 1979 decision which gave custody to the children's father.

In the new suit, a judge will meet with three psychologists who examined the children. In an earlier court ruling in this case, judges said that homosexuality should not be a factor in a custody case. What is contested now concerns the psychological state of the children as a result of their current assignment to their father.

mcc conference

WORCESTER, MA — More than 150 delegates from New York and New England are expected to attend the fall conference of the Northeast District of the Universal Fellowship of Metropolitan Community Churches, which will be hosted by the Metropolitan Community Church of Worcester, October 17 through 19.

This is the first time in the six-year history of the local church that the conference takes place in Worcester.

The conference begins on Friday evening, October 17, with registration at the church facilities on Wellington Street at 6 p.m. will be served. The Board of Home Missions will meet that evening at 9 p.m. to discuss business relating to the individual churches, mission and studygroups within the District. An informal worship service will be held at 10 p.m. at the former Ports O'Call on Main Street.

Saturday's plenary session will be held at the Unitarian-Universalist Church on Holden Street. The day begins with breakfast at 8 a.m., while the morning session is entirely devoted to a simulation game, "Lovable MCC."

The afternoon schedule includes meetings for deacons and exhorters, as well as a two-hour session on lay concerns.

The first part of the business meeting will be held following a special dinner, and the day will come to an end with the traditional Saturday Evening Service at 8:30 p.m. Renee McCoy, assistant district coordinator, will preach the sermon, while laity from all the churches will participate.

Sunday's business session will be held at The Mailbox on Main Street. It is expected that the conference will be closed shortly before noon on Sunday.

Delegates will be housed with members and friends of MCC throughout the city. Those who can offer housing are asked to call the church office at (617) 753-8360.

Representatives to the District Conference are expected from Boston, Providence, Hartford, New Haven, New York City, Brooklyn, Albany, and Syracuse. The Universal Fellowship of Metropolitan Community Churches is an ecumenical, Christian church with a special ministry to the Gay/Lesbian Community. Churches are now located in ten countries throughout four continents.

women almost equal, says church

VATICAN CITY — American Roman Catholic Bishops, meeting in the Vatican for a month of study of the Christian family in modern society, have declared that women are equal to men in the eyes of God, although they cannot be ordained as priests.

The priests went on to state that their church will step up efforts to eliminate racism in the Roman Catholic Church, focusing on the treatment of migrants, particularly Mexicans who are in the United States illegally. In a paper presented by Archbishop Sanchez of Santa Fe, N.M., it was said that "Although great members of a particular ethnic or language group may be present in a parish, often little or no effort is made by the local parish priest to welcome these newcomers into the parish family."

bedfellows make strange politics?

JACKSON, MI — Rep. Jon Hinson, who disclosed his involvement in homosexually related incidents publicly last August, is leading in his race for re-election. According to the New York *Times*, Hinson's support comes because of his consistent conservative voting record, leading Mississippians to prefer him over his two liberal opponents.

Hinson confessed to having been present at an all-male theater in Washington, D.C. when it burned down in 1977, causing nine deaths. Hinson's statements have evidently been included in depositions for civil lawsuits concerning that fire. He has also disclosed that at a cruising area at the Iwo Jima Monument in Washington he was arrested and paid a \$100 fine.

One of Hinson's financial backers, W.D. Mounser, stated that "You'd think a man who had acknowledged frequenting a homosexual theater would have been run out of Mississippi. But he's got a great voting record. He's been with the conservatives on every issue right down the line."

"There are folks that think we would rather have a queer conservative than a macho, all-man liberal, and they may be right, but he says he is not a homosexual and never performed a homosexual act, and I believe him. If I didn't believe him, I couldn't support him."

One of Hinson's opponents, Democrat Britt Singletary, said "He's as fine a political actor as you've ever seen, and I think many, many people believed him when he said he was not gay. When you add to that his religious conversion and his marriage to a pretty young lady, they believe him more. Of course, there's nothing Mississippians like more than forgiveness."

down with the dalkon

SAN FRANCISCO — After more than six years of mounting evidence of the medical risks to women using the Dalkon Shield intrauterine birth control device, its beleaguered manufacturer, A.H. Robins Co., has finally recommended its removal from the bodies of women users, even if they have never had a problem with it. The company based its recommendation on indications that long-term use of the shield, and potentially of any IUD, leads to an increased risk of pelvic inflammatory disease.

The San Francisco *Bay Guardian* reports that Robins is sending letters to physicians recommending that the IUDs be removed at the users' next regular examination. But the San Francisco-based Coalition for the Medical Rights of Women (CMRW) says that this mass removal creates a serious information gap, as well as certain risks for the unknown thousands or millions of women (the company has no figures) still wearing "old" Dalkon Shields, put in place before they were withdrawn from the market in early 1975.

In an interview with the CMRW, Robins's spokespeople admitted that their physicians' letter contained no suggestions for the safe removal of the Shield. The device could be embedded in the wearer's uterus, and in some cases may require surgical removal. It is also unclear whether the company plans to pick up the tab for any medical or related costs involved.

The CMRW has published a short pamphlet, "First Aid for Dalkon Shield Victims," available free from its office, 1638B Halght, San Francisco, CA 94117, (415) 621-8030.

confined to legal marriage

DUBLIN, IRELAND — This city's High Court has upheld Ireland's law against homosexual acts, rejecting a university professor's contention that the law was unconstitutional.

According to the New York *Times*, David Norris, a founding member and chair of Irish Gay Rights, said he would continue his battle to legalize lesbian and gay male sex acts here.

"There will be an appeal to the Irish Supreme Court and we'll take the case on to the European Court of Human Rights if necessary," said Norris, a lecturer in English at Trinity College here.

Norris, an openly gay man, sued the attorney general in July to declare sections of the Offenses Against the Person Act of 1861 to be inconsistent with the Irish constitution. Judge Herbert McWilliam ruled that the statutes do not violate the constitution and added that sexuality should be confined to legal marriage.

disintegrating into nothingness

SALT LAKE CITY, UT — Mormon Church President Spencer W. Kimball, opening a conference marking the 150th anniversary of the church's founding, warned here that an erosion of family life will cause society to "disintegrate into nothingness."

"We know that when things go wrong in the family, things go wrong in every other institution in society," Kimball told the two-day semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints, according to a report by the Associated Press.

"Society without basic family life is without foundation and will disintegrate into nothingness," Kimball said.

One of the factors Kimball and other church officials believe will erode family unity is the passage of the proposed Equal Rights Amendment (ERA). Mormon women are barred from the church's lay priesthood, which is held by all worthy males 12 and over.

ERA supporters, including excommunicated feminist Sonia Johnson, head of Mormons for ERA, picketed the conference on its second day to protest the church's opposition to the amendment.

cbs responds

NEW YORK — CBS will respond to the National News Council report saying that their documentary *Gay Power, Gay Politics* was unfair in part (see *GCN*, Vol. 8, No. 12) at the close of their next *CBS Reports*, titled *The Saudis*, on Tuesday, Oct. 21 at 10 p.m. (check local listings for exact time and station).

According to *GCN* sources, Robert Chandler, CBS vice-president for public affairs, will appear on the program. The sources quoted Chandler as saying, "I don't agree with any of the Council's findings. They range from being wrong to being silly."

NOW Denounces Reagan, Lengthens Smeal's Term

SAN ANTONIO — The National Organization for Women (NOW) closed this year's three-day convention here recently after a majority of the 2000 delegates attending voted to change the organization's bylaws to extend the term of its current president, Eleanor Smeal, and to avoid endorsing any particular candidate in the race for president of the United States.

The votes on the two presidencies capped the hottest controversies at this year's convention of the nation's largest mainstream feminist organization.

Smeal's second two-year term was scheduled to expire in 1981, and NOW bylaws prohibited a president from holding office for more than two consecutive terms.

Supporters of the bylaw change argued that changing NOW's leadership during the final months before the June 1982 deadline for ratification of the Equal Rights Amendment, would hurt the organization's concerted efforts toward passage of that amendment.

"I think it would be a serious handicap to break the momentum," Betsy Thomas Enochs, an Idaho delegate and supporter of the change, told the *New York Times*.

Opponents of the bylaw change, however, contended that the bylaw change would do more harm than good, damaging NOW's democratic principles and helping turn it into almost a single-issue organization.

"I think a new perspective is needed," Joyce Sogg, who opposed the bylaw change, told the *Times*. "We need some new ideas and some new thinking. The membership in general is dissatisfied with the direction the organization is taking; we've done all these things and we haven't ratified a state, so let's do something else."

The controversy recalled to some observers the battle at last year's convention over Smeal's support of Jane Wells-Schooley, a non-lesbian, over Arlie Scott, an open lesbian and the incumbent, for the position of vice-president in charge of action (see *GCN*, Vol. 7, No. 14). At the time, many supporters of Scott accuse Smeal of forming a "political machine" to

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Milwaukee Council Blocks Rights Law Referendum

Compiled by David Jernigan

MILWAUKEE — This city's Common Council, by a vote of 9-7, has tabled a resolution introduced by Alderman Richard Spaulding to have the question of the city's recently enacted lesbian and gay rights ordinance put to a city-wide referendum vote in the November 4 general election.

Spaulding's resolution was the subject of a lengthy and highly emotional public hearing called by the chair of the Judiciary and Legislation Committee of the Common Council. At the hearing lesbian and gay leaders and supporters stressed the concept of representative government and that human rights are not debatable and must not be put to a vote of the citizens.

The council's latest action thus leaves the ordinance in effect.

The ordinance, passed by the Milwaukee City Council last July and already in effect, protects gay men and lesbians from discrimination in jobs with the city and with private employers doing business with the city.

Fundamentalist Christian groups have opposed the measure from the start. After its passage, leaders of those groups began collecting signatures on a petition to place

the issue on the ballot. However, the city attorney recently advised the petitioners that since Wisconsin has no legal provisions for binding referenda, their petition drive is pointless.

At the same time, a coalition of citizens led by the Civil Liberties Union has been collecting signatures calling for the removal of police chief Harold Breier, who is appointed for life and who has come under fire for alleged insensitivity to the concerns of minorities and women around such issues as hiring, rape, and harassment of gay men and lesbians. When advised by the city attorney that their petitions would also have no legal force, the Coalition to Oust Police Chief Breier took the matter to court.

The case was decided last Monday in favor of the city, and on the basis of the court's decision, the City Council voted to table discussion of both the anti-Breier and the anti-ordinance petitions. The coalition seeking Breier's ouster announced it will appeal the court's decision, and opponents of the new lesbian and gay rights measure claim to be holding their petition drive in abeyance pending the outcome of the Breier case.

Support for the ordinance came from a broad spectrum of Milwaukee organizations. Sponsored by the Committee for Fundamental Judeo-Christian Human Rights, comprised of representatives from the city's United Methodist, Presbyterian, Lutheran, Episcopal, Congregational (U.C.C.) and Catholic churches, the measure also received backing from labor unions, women's organizations, the Civil Liberties Union, every local media outlet except the fundamentalist radio station, and others.

According to Eldon Murray of the Milwaukee Gay People's Union, mainline religious groups in Milwaukee continue to work to protect the new ordinance, as part of larger joint efforts to minimize the local impact of such national fundamentalist political groups as Moral Majority and Christian Voice.

In light of these local organizing efforts, Murray said, "we don't think we're going to lose our gay rights law. In this community, [the struggle over it] will boil down to mainstream religion versus the fundamentalists, and the fundamentalists don't have a prayer."

Pulley: Radical Change Needed For Liberation

By David Morris

BOSTON — Andrew Pulley, presidential candidate of the Socialist Workers Party (SWP), believes that the liberation of lesbians and gay men, like the liberation of all oppressed people, requires radical changes in society.

"The oppression of gays, like the oppression of anyone else in this society, plays a political role and in some ways even an economic role," he told *GCN*.

"I think the chief role is political, which in the last analysis is economical. The people who rule this country have a set of so-called morals which are totally amoral when it comes to the rights of gay people, the rights of women, lesbian and straight."

Pulley stresses the need for a labor party in the United States. "My campaign is about the idea that working people should run this country, since we make the country run," he said. "We have no representation right now. I think we need a labor party in power."

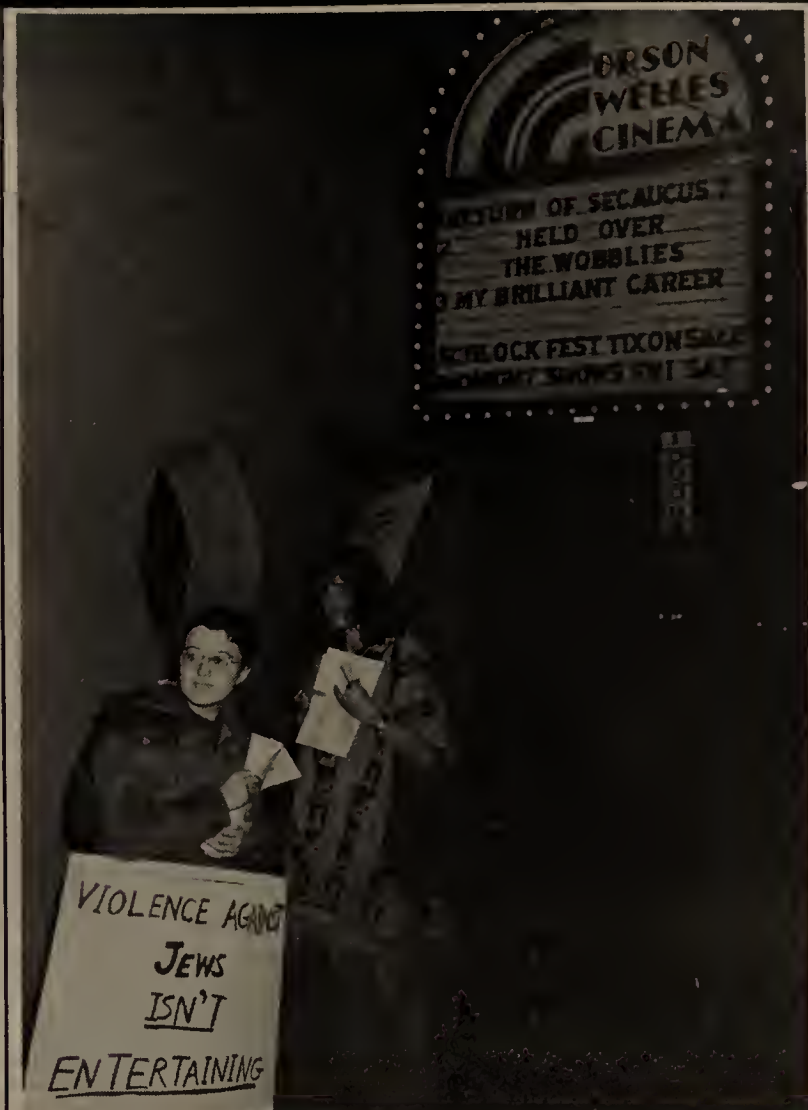
Pulley adds, "I think the gay movement needs to link up with

the whole working-class movement. The working class movement itself needs to change. There's nothing perfect or sacred about the present state of affairs in the labor movement."

The SWP candidate says that whatever conflicts exist between the gay and lesbian movement and organized labor reflect more the attitudes of reactionary leaders than those of the rank and file. He calls for an effort to "get the rank and file members to control [the labor movement], to use it to fight for its interest, not only on economic questions but on all social questions, which means full rights for gay people, full rights for women, full rights for blacks, and so on. These are fundamentally working-class issues that are of importance to the broad mass of people, whether they're in the working class or not."

Pulley views the apparent re-emergence of the right wing in the United States more as a shift in the leadership than as a trend in the people. "I think the government is what's moving to the

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Susan Fleischmann

Demonstrators picketed the Orson Welles Cinema in Cambridge last week to protest the theater's "Schlock Film Festival," which included such films as *Ilsa, She-Wolf of the SS*, about a sadistic female guard in a Nazi concentration camp; *Little Cigars*, about dwarf gangsters; and *Beyond the Valley of the Dolls*, a sexploitation film. The demonstrators said the festival was offensive to Jews, women, and the "physically different."

NH Activists Meet In First Conference

By Steve Wolf

CONCORD, NH — Speaking to 100 gay men and women here on October 5, political activist Tom Bastow called for an increase in political involvement within the gay community. He also told participants at the state's first annual Symposium of Lesbians and Gay Men that they have essentially one choice among presidential candidates, and that is Jimmy Carter.

Bastow, co-director of the National Convention Project, which lobbied presidential candidates on gay issues from the primaries through the conventions, focused on the growing political influence of the evangelical Christian movement. As its allies in office, he named a group of U.S. Senators who have recently joined North Carolina's Jesse Helms in Washington, and warned that fresh recruits might well be on their way to Capitol Hill after next month's election.

Bastow sees in the movement a direct threat to the rights of lesbians and gay males, citing an interview in which evangelical leader Jerry Falwell stated he might accept the idea of protecting gays' rights. "Jerry Falwell is for civil rights for gay people like the Nazis were for civil rights for Anne Frank. She had a right to exist as long as she stayed hidden; we have a right to have jobs, to work for the federal government, so long as he doesn't know we're gay."

More pertinent than Falwell's comment, said Bastow, is the Family Protection Act sponsored by Nevada Senator Paul Laxalt. It includes provisions to deny federal money to gay community groups, forbid the participation of Legal Services lawyers in cases involving gay rights, and amend the U.S. Civil Rights Act so that it no longer covers antigay discrimination.

Bastow drew on his work with the Convention Project, a joint effort of Gay Rights National Lobby and the National Gay Task Force, in analyzing the presiden-

tial campaign. He praised John Anderson's undiluted support for a range of gay issues, but he suggested that it is unrealistic for lesbians and gay males to support Anderson in any state that Jimmy Carter has a chance of carrying.

"We should all be aware that a victory for Ronald Reagan this time around is going to mean serious trouble for us over the next four years," Bastow said.

Reagan's refusal to support the ERA, his anti-abortion stance, and his backing of Laxalt's bill are positions on issues of major concern to gays that could well become federal policy in his administration. And Reagan's advisors, now purged of party centrists, constitute a group of ideologues; Bastow characterized them later in the day as "people who are very close to being fascists."

All of which he said, leaves lesbian and gay voters with Carter, a choice Bastow argued is not completely unpalatable. The administration's record is not a negative one, he said, contending that; while reluctant to take highly visible initiatives, Carter has moved quietly to establish policies or more strictly enforce legal rulings that protect various gay rights.

In fact, Bastow noted, for a president who has been attacked for preferring symbols to action, Carter has "always been pretty good on substance on gay rights and always been short on symbols." It was only under pressure from lesbian and gay political forces coordinated by the Convention Project — and in reaction to pro-gay positions taken by Jerry Brown and Ted Kennedy — that Carter began to push openly for the lesbian and gay rights plank in the Democratic platform this summer.

Bastow concluded with a call for political action. "All of us should be aware — and help make our gay friends aware — of where Ronald Reagan, John Anderson,

continued on page 8

Gay Community News

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Community Voices

gurgling over sf

Dear GCN:

Boy, what a delight it was to see the latest issue of *GCN*! I was down in Portland on Sunday, and a friend there had already read it (!) but couldn't find it to show to me. Frustration! Then when I got home on Monday, it still wasn't in my mail. But there was a post-card from a friend in Philadelphia, gurgling over the article and bemoaning having been forced to miss the WorldCon. More frustration! Then the issue finally arrived today, and I got to read what everyone else was reading, and it was *really* exciting!

Starting at the start: the cover seemed a bit bland to me. Maybe it was because it was so calm — maybe I'm more used to busy line drawings on *GCN* covers. The triangles are fairly subtle, too, so at first I thought it was just a standard "well we have to do a sie fie picture" drawing. It's a nice idea, though — maybe they're part of an expeditionary force mounted by the Lavender Left in 2019 in celebration of Whitman's birth-year, a colonization effort bound for Ganymede (one of Jupiter's moons, natch). These two are among the advance scouts, out-bound from the mother-ship, the *LLS Johnston*, who've just had a minor accident and now the one of them is getting the other back into their little capsule. (Gee, isn't this fun?)

... Most fans feel the Hugo is not all that prestigious. But it helps authors sell books and get higher advances, so it's okay. Basically, it's a popularity contest, and the universe of available voters is entirely self-selected and amorphous. Many fans look to the Nebula for a more discriminating selection of the "best" fiction of the year, since the professionals in the group tend to have a more rational basis for their choices.

The dozmos running around with the Logan's Run costumes and their Star Wars costumes and their Dorsai costumes, et cetera ad nauseum, are referred to (by Northwest Fandom, at least) as Jackboot Fandom, or Fascist Fandom. I personally think they present a wealth of material for a thesis on the connection between fandom and the Real World, inasmuch as they're becoming more popular at precisely a time in the world when drafts are being reinstated and Third World countries are being pitted against one another in increasingly more serious wars.

It has been two or three years since I stopped reading *Thrust*, so your characterization of it as a politically progressive zine may well be accurate. I quit reading it, though, because I'm not all that interested in zines that pander to professionals and try to make a financial profit off of their publishing. (It's an ancient debate in fandom: if it makes money, even just to break even, can it be a Real Fanzine?) Also, I don't remember it as having all that much of a political conscience — more of a voracious appetite for anything that smacks of controversy, in an effort to increase readership and circulation, like *Scintillation* before it.

... I think Jeanne Gomoll deserves credit as more than just a contributor to *Janus*. She and Jan Bogstad created the zine back in 1975, and co-edited it through #16, the Autumn 1979 issue. Jeanne's vision and skill as an artist are what created the visual impact of the zine. With #17, the Summer 1980 issue, *Janus* officially became a creature of the entire publications committee of MadStf, of which Jeanne remains a member. Her artistic input (along with that of others) will without a doubt continue to define the appearance of *Janus*. She's also one nifty woman and a great friend!

Your description of the Hugo ceremony was a real eye-opener. Rebecca Lesses and I were talk-

a beacon

Dear Editor,

I have never chosen to answer Arthur Bell's diatribes against personalities, whether they be against me or others. Issues are a different matter.

What I *do* care about is hundreds of thousands of gay people, young and old. For them an international symbol, in the form of an outstanding sculpture honoring lesbians and gay men, can provide silent support; can help invalidate the numbing sense of aloneness in New York, Boston and Bangkok; can serve those less free to be gay than us in Greenwich Village and Castro as a beacon much as the prosaic Statue of Liberty has done for the downtrodden in other countries.

Those are the pressing issues for us. Allowing personal antagonisms to obscure these real issues will serve no one.

Bruce Voeller
President,
Mariposa Education and Research Foundation
New York, NY

ing about this last night. We were both there and did not react as strongly to Robert "Twit" Silverberg as you did. This makes us both see, at least a little bit, the extent to which we've accommodated ourselves to fandom — put our own blinders on in order to enjoy the parts of it we do enjoy. *sigh* Your description of what BS himself would proly call "humorous anecdotes," as racist and sexist put-downs is unfortunately true. Also unfortunate, though, was the lack of acquaintance with fandom which led you to interpret the audience reaction to Asimov as being guffaws at his ridiculous behavior; no, I'm afraid he's idolized and his behavior is approved and enjoyed by the vast bulk of fandom. What confuses the issue entirely, of course, is that phalanx of women who flock around him looking for approval and then get very upset when anyone suggests that what he is doing is disgusting.

... It was particularly nice to see Andre Norton talked about — as you say, she is woefully ignored, even in fandom. I think this is a major error, because she and [Lester] del Rey continue to be the writers who bring a lot of new kids into reading SF/F, and she at least continues to produce new works.

... I am growing increasingly distrustful of Ursula LeGuin's politics (a direction in which Joanna Russ has been pushing me, I must admit), but your footnotes at the end of the article perpetuates an untrue truism. *The Wind's Twelve Quarters* is a collection of her short works, published in 1975. This is her introductory note to the *revised* version of "Winter's King":

When I wrote this story, a year before I began the novel *The Left Hand of Darkness*, I did not know that the inhabitants of the planet Winter or Gethen were androgynes. By the time the story came out in print, I did, but too late to amend such usages as "son," "mother," and so on.

Many feminists have been grieved or aggrieved by *The Left Hand of Darkness* because the androgynes in it are called "he" throughout. In the third person singular, the English generic pronoun is the same as the masculine pronoun. A fact worth reflecting upon. And it's a trap, with no way out, because the exclusion of the feminine (she) and the neuter (it) from the generic/masculine (he) makes the use of either of them *more* specific, *more* unjust, as it were, than the use of "he." And I find made-up pronouns, "ie" and "heshe" and so on, dreary and annoying.

In revising the story for this edition, I saw a chance to redress that injustice slightly. In this version, I use the feminine pronoun for all Gethenians — while preserving certain masculine titles such as King and Lord, just to remind one of the ambiguity. This may drive some nonfeminists mad, but that's only fair.

The androgyny of the characters has little to do with the events of this story, but the pronoun change does make it clear that the central, paradoxical relationship of parent and child is not, as it may have seemed in the other version, a kind of reverse Oedipus twist, but something as familiar and more ambiguous. Evidently my unconscious mind knew more about the Gethenians long before it saw fit to inform me. It's always doing things like that.

Now, I might not argue with you if you claim that LeGuin has still not responded *adequately*, but it's only fair to point out that she *has* responded.. And in the context of this one story (set, as I think is obvious, on the same planet as *LHOD*) the use of a feminine-preferred generic does wondrous things to your mind.

Well, that's about all of my reactions to the article. Again, let me say that it was an enormous delight — really!

Denys Howard
Seattle, WA

complete empathy

Dear Editor,

Read with pleasure and complete empathy Jennifer Camper's strip in *GCN* on Oct. 4, 1980! Except in real life, you feel that way most every day! The strip is now on my bedroom bulletin board to remind me that yes, Joyce, someone does know how you feel!

Thanks again!
Joyce Crowder
Gay Nurses Association
Randolph, MA

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

not amused

Gentlebeings:

A friend has sent me the report on the recent Boston science fiction convention in the September 27 *Gay Community News*. I found it fascinating until I came to the account of the Hugo Awards ceremony — the coverage of which, at least my role in it, struck me as wrong-headed and unfair.

In the old days before gays had come out and become a political force, one of the most delightful aspects of them, for me, was their sense of humor, that is, their awareness of the absurdity of everyday life and their clear-eyed perspective on contemporary nonsense. Evidently when one is politicized one loses some of one's balance, for a lot of what comes out of the gay community now strikes me as humorless, dour, oversensitive, and just plain silly. Are sexist jokes evil? I think it depends on the context; and I think in a context of general nihilism such as I was projecting on stage, sexism and racism (though I don't recall telling racist jokes, or for that matter telling any jokes at all, merely making wry remarks) are perfectly appropriate: one plays with minds, one teases, one mocks, one is outrageous, *one is funny*. Doubtless I stepped on a lot of toes that night, but plainly I was doing it in a loving way, and in only one instance did I say anything I later regretted, when I unknowingly had some fun at the expense of a recent stroke victim. (Bad taste has its own esthetic, but that goes beyond the canons, and I felt terrible when I found out what I had done.)

You mention Asimov's schtick of kissing every attractive woman en route to the stage. But, after citing me for sexism, you fail to note how I defused the arrant sexism of Isaac's routine by putting myself in the way and making him kiss *me* too. Nihilism pays off in catharsis, sometimes. (I am, of course, no more gay than Isaac is; but in context my act was not only funny but, I think, restored some order to the flow of events.)

The remarks on my own writing, though generally complimentary, also annoy me where I'm accused on relying on "cartoon figures," as when I have a gang of jive-talking black basketball players beat a man unconscious, or where I portray a gay character as "purely vicious and evil." (I don't think that's so, by the way.) With the help I now realize that in the real world no blacks ever commit violence and all homosexuals are people of the most saintly character, and I'll endeavor not to portray them otherwise in future work lest I deviate into stereotypes again. I thank you for this valuable corrective sermon: one of my goals as a writer is to portray character with honesty, and I would not want to distort anything by departing from approved modes of minority behavior. Incidentally, the footnoted remark is the first comment I've had from the gay community in any way critical of *Book of Skulls*. Jeez, folks, try to remember how to laugh! At yourselves first, then at the rest of the universe.

Robert Silverberg
Oakland, CA

future sf con

Dear Editor,

I was very glad to see the *GCN* coverage on the gay-sf workshops at the Noreascon.

I would like to pass on a note that the next *world* science fiction convention, known as Denvention II, will be held Labor Day weekend in Denver, Colorado, 1981. Information can be obtained on programs and cost by writing:

Denvention II
P.O. Box 11545
Denver, CO 80211

Best wishes,
Russell K. Young
Denver, CO

calling all artists!

During Artweek/Boston (Oct. 18-26) *GCN* will be visiting the studios of as many gay artists as possible. We are interested in interviewing and seeing the works of gay artists. If you would like to be included in our visits please call Rob Schmieder at *GCN* 426-4469. If you have a resume or reproductions of your works that we could you, please let us know.

Reminder
Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

Community Voices

jesus, mary and joseph

Dear Editor,

Although I think it is almost always a waste of time for a writer to reply to negative responses to an article, I must comment briefly on the letter from Robert Nugent (see *GCN*, Vol. 7, No. 11) about my "Cloistered Passions" essay. 1) I do not say that "homosexuality is at the basis of contemporary monastic life . . ." As Father Nugent claims. In fact, I am careful to avoid saying that; I merely draw the connection and stress it. Obviously some monks are heterosexual. 2) I do not say that gay Catholics ought to leave the church — I am not quite so pontifical as that; anyway, it's none of my business. I was referring to a specific group — nuns who are sexually active, and offering the opinion that *they* might find life outside the Church a worthy option. 3) I am called "unscientific" for suggesting a tie between alcoholism and repressed homosexuality, among the monks I was describing. Jesus, Mary, and Joseph! Who needs a scientific study to tell us that?

I respect the work of the New Ways Ministry (Fr. Nugent and Sr. Jeannine Gramick) because it began many years ago, when defending lesbians and gay men was a lot more risky and extreme-sounding than it is today. Defending us to Catholics was unthinkable. But the position urging gay Catholics to work for reform from within overlooks, it seems to me, the enormous repressive influence of the Church on lesbians and gay men and seems, further, to require that the individual identify first as a Catholic and then as lesbian or a gay man.

But these are complex issues and choices, and I tried in my article to begin a discussion, not have the last word. No one as thoroughly indoctrinated in Roman Catholicism as I was ever really "leaves" it — she can only try to minimize its damaging influences. At the same time, I am proud of much that my Catholic education gave me, and of the years I spent on Catholic college faculties. When the history of Dignity is written, I want a small footnote saying I was the first lesbian in Minneapolis to join in 1974.

For fewer cloisters and more passions,
Margaret Cruikshank

Cloistered Dyke at a Jesuit University
Somewhere west of the Mississippi

sisterhood a natural high

To the Community,

As someone who has been in Boston a relatively short time, I would like to convey my excitement about two recent events, the likes of which I never saw back in Indiana, but which I hope will soon fan out from this city of innovations.

The Third World Women's Reading, sponsored by Persephone Press, Inc., was like seeing all the recent lesbian feminist books and literary journals come to life. It is on the printed page that lesbians have been fighting much of the feminist revolution — with new ideas, new words, and new structures. The reading took these symbols off the page, and spoke them aloud personified in the varied colors, ages, and personalities of lesbians. And this was brought before the whole community, binding us together in the excitement and significance of the event. This to me is a living process of change for the better. Many contradictory ideas were expressed, as writers seemed to be caught in that paradox between allegiance to an ethnic or racial group versus the desire to end all barriers between women. Out of it all, the message I heard was a common wish for each individual to be respected without being seen as "the other." If we can all share our common bonds as women, as lesbians, as feminists, as daughters — then perhaps the differences between us will be seen as fascinating rather than alienating.

Some Boston old-timers have told me that discussion of racism in the lesbian community is old-hat here. Well, I don't think the problems are solved yet, and this discussion hasn't even begun in most other parts of the country. I hope that other lesbian communities will consider putting on a program like this reading.

The other event I greatly enjoyed was the alcohol and drug-free dance presented by Amethyst Women for the North East Lesbian Alcoholics Anonymous conference. As an activist who has organized many lesbian events over the last several years, I have accumulated a great deal of anger at alcohol and drug abuse, because I have watched many carefully planned and long-anticipated events reduced to embarrassed chaos by intoxicated women. I felt at this dance that I was getting back the energy I have felt robbed of. Maybe this is a strange way of seeing it, but I've never before seen alcohol give back what it continually takes from the lesbian community in health, money, goodwill, talent and energy. I will be looking forward to future Amethyst events. I particularly liked their slogan: "Sisterhood: It's A Natural High." Sincerely,
Maida Tilchen
Boston, MA

the hazards of organizing

Dear Editor,

As the coordinator of the recent Boston showing of the March on Washington Film, I was distressed at George E. Smith's recent letter in *GCN* raising questions about the film and the National Lesbian and Gay Communications Network. It is certainly understandable that Mr. Smith may have concerns about the film after reading letters by K. Davenport and L. Arnold in *GCN*. I too shared his concerns and felt that other people in our community might have similar feelings. This is precisely why I asked Grete Schiller, the film producer, and Joyce Hunter of the New York Lesbian and Gay Communications Network to come to Boston for the showing of the film. It was my hope that people would be able to express their concerns and questions to these women.

Either Mr. Smith was not present for the segment of the program that included an explanation and questions on the Network or he did not feel comfortable expressing his concerns. Mr. Smith states, "I think . . . people have the right to know a little more about the cause they were supporting," and yet ample time was provided for people to probe this issue. I will try to explain very briefly what the Network is at this time and why I am working as a part of it.

The Lesbian and Gay Communications Network is an informal network of lesbian and gay activists who worked either locally, regionally or nationally to organize the March on Washington last year. We are in all parts of the country and we are united only by our past work and our shared dream of creating a structure that will facilitate lesbian and gay activism on a national level in the future. From the people I have talked with who are a part of the Network, we seem to have different ideas of what this structure will be and what it will do. Some people want to see a coalition form of local activist organizations. Other people want to see a national membership organization of grass roots organizers. Some people would like to see another March on Washington organized in the next few years. Other people would like to see coordinated demonstrations in every state when a national issue prompts it. What we all seem to have in common is grass roots activist experiences, and the desire to work with our sisters and brothers in other areas.

The decisions about the direction we will take

will be made at our national conference, to be held in the spring in Los Angeles. We are now building towards that conference. Information about the conference should be appearing in the gay press soon and should help answer other questions.

As a person working with the Network I am finding a great deal of doubt and apprehension from the community spurred on, all too often, by misinformation, power struggles, and personality clashes. I find this discouraging and upsetting, but I have begun to accept it as one of the hazards of organizing our community. I remember a summer ago, trying to organize for the March, and facing doubt and apprehension, mistrust and power struggles, and going forward anyway. I think we will do the same this time, only I hope we have learned from our mistakes and can resolve more of the conflicts while we are in the process of building the network.

Through the March committee I have worked with several committed activists, including K. Davenport and L. Arnold, who have criticized the Network because of structural, personal or political problems. Their criticisms are serious and sincere and, because I am aware that they worked to build the March, I respect their statements and learn from their criticisms. I still, however, share the Network's goal of facilitating national activism and believe that the Network will build and strengthen our movement.

Many people have stated in letters to *GCN* that they believe the Network is dominated by activists from New York and refuse to support the Network because of these people. While it is true that the March was organized to a large extent out of New York City and that the same city has been burdened with a debt because of the March, the continuing Network is not centered in New York. The Los Angeles conference is being organized by people from Los Angeles, St. Louis, and Boston. Exciting things are happening with the Network in California, Alaska, Illinois and other sections of the country and we hope that activists who are interested in working with us will join in the work. People who would like to communicate with the Network should write to the Boston March Committee, 529 Massachusetts Avenue, Boston, MA 02118.

Sincerely,
Eric Rofes
Boston, MA

crazy for sure

Dear Editor,

I am somewhat out of it, being busy with my practice and living in the country, watching the gold finches through my window, so that what I have to say may be trite or redundant. However, when the tenth (female of course) patient came to me today after seeing *Dressed to Kill* I found myself so enraged I had to write.

I understand that in this film a woman is cut up for twenty minutes after being terrorized for an hour or so. Why was this film not banned or driven out of town by protest?

I know that *Equal Times* had a negative review but that virtually all other reviews were positive — claiming that the victim just happened to be a woman, and other such insanities reminiscent of the rationalizations of the Nazi atrocities. Another claim has been that this is art, once again recalling the concentration camp musical bands which played to accompany the Jews into the gas chambers. Someone is crazy here, for sure!

The movie, *Cruising*, which depicted murders of homosexual men was driven out of many cities by huge protests. However, as far as I know, nothing like this has happened for *Dressed to Kill*. At a meeting with my gay colleagues to plan a protest against *Cruising*, I stated that I felt we had to include violence against women in our protest since this was one movie about violence toward gays, whereas every evening on TV and in hundreds of movie theaters violence toward women was the norm. The men at this meeting stated that they were surprised to hear this, explaining that they did not watch TV or attend many movies. Someone is crazy here, for sure!

Is it possible that we have been accustomed to women, in "art" and in real life, being raped, sliced up, stuffed into plastic bags, tossed down elevator shafts, etc., etc., etc. So what else is new?

The Take Back the Night marches have been wonderful but I do not understand why such movies as *Dressed to Kill* were not only not driven out of town, but were such box office hits, thanks to both men and women buying tickets, that there are certain to be many, many more similar movies in the near future, as well as many real incidents in imitation of the movie. Miriam Rosenberg
Wayland, MA

Editor's Note: Dressed to Kill was protested in Boston and other cities when it opened. GCN panned (Vol. 8, No. 5) the film as sexist, racist, and violent.

no kamikaze candidates

Dear Editor,

Some of your readers undoubtedly are supporting John Anderson in his race for the Presidency because of his support for gay rights. Anderson supporters, especially the gay ones, tragically fail to realize that their candidate has no chance to win and that the few votes he may get could catapult Ronnie Reagan into the White House. It is no secret that Reagan and his ultra-conservative supporters are delighted with Anderson's presence in the race because it could be their ticket to success. The "competent extremist" who heads the Republican ticket knows that he is unlikely to get a majority of the vote, but might be able to sneak in with a plurality in a three-way race. John Anderson is making this scenario a possibility.

Some Anderson supporters are unaware that there is a viable candidate who supports equal rights for gay women and men, and that candidate is Jimmy Carter. It is easy to make big promises to gay voters, like Anderson has, when you know you won't have to fulfill them. Jimmy Carter, unlike any other President, has done many things in support of gay rights. Unfortunately many gay people are not aware of these things and fail to appreciate the great political risks he has taken in working for our civil rights. Gay voters must not only vote against those who are opposed to our rights, but we must reward those who have supported gay rights. Jimmy Carter deserves our support as much as anyone.

During its first term the Carter Administration has done many things to advance the cause of gay rights. Included among the Administration's efforts on our behalf were the two historic White House meetings with lesbian and gay leaders. Earlier this year the Carter Administration implemented new rules prohibiting federal government officials from looking into the sexual habits of federal employees or persons seeking federal employment. The Carter Administration supports the Cranston bill, which will end the prohibition on the entry of gay foreigners into the United States. Both President Carter and Senator Edward Kennedy supported the inclusion of the gay rights plank that is contained in the 1980 Democratic Platform. To say that President Carter has done nothing for gay Americans is not to tell the truth.

On November 4, lesbians and gay men can unite and vote for a viable candidate who has supported our cause, or they can support the Kamikaze candidacy of John Anderson and help hand over the White House to Ronnie Reagan and his "Moral Majority" loonies. The choice in this crucial election is obvious—Jimmy Carter needs and deserves the support of all gay voters. Brian Halliday
Seattle, WA

against assimilation

Dear Editor,

As a Jew, I appreciated writer Joel Henckins' understanding of the Jewish experience and how it relates to the gay experience. We Jews are too often defined by others as "one of the great faiths." Yet we Jews define OURSELVES, not as a religion, but as a PEOPLE with a common history, language, and culture. If one doesn't believe in Christ, you are not a Christian, but one doesn't have to believe in a God to be a Jew. We have no Pope, and are free to define our own relationship with the Powers of the Universe. A main problem in the Arab-Israeli conflict is that the PLO has the gall to define Jews merely as a religion. One group must not define another.

As regards the closet, Jewish history has a lesson to teach. Many German and Italian Jews were assimilated (in the closet), and felt immune to the devouring holocaust (in the closet), and felt immune to the devouring holocaust coming their way. But when the proverbial shit hit the fan, the closety ones were sent to the ovens just the same. If we gays and lesbians want to prevent our own holocaust, we MUST COME OUT to as many people as possible. Only be personally dispelling the ignorance about us, can we hope to destroy the hatred against us. Don't expect the American media to give us a fair break.

But coming out takes courageous people. Are we up to the task? We may not all be able to come out at jobs. After all, we have to pay the rent. But we MUST come out to friends, parents, relatives. And the sooner the better. Guess who's turn it is to be the scapegoat?

May we have the courage,
Dov ben Khayyim

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

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Falwell

Continued from Page 1

"Falwell has combined the crowd-mesmerizing rhythm of a Southern Baptist revival, the flag-waving heat of a 4th of July political rally, and the choreography of a Broadway musical production number," one demonstrator told GCN. "The show is slick."

Circulating through the crowd were many individuals distributing religious tracts and brochures. Among them was Paul Perkovic, passing out his group's literature: "Some Things You Should Know About Homosexuality," from the Gay Speaker's Bureau in Boston.

Asked how the crowd reacted to his tracts, Perkovic told GCN, "Most people were either non-committal or mildly hostile. Some people would make a point of tearing it up in front of me."

"I had a couple people pull out their pocket Bibles and read to me from Romans. They told me it was their obligation to save my soul."

The rally here was the 29th in a series of "I Love America" rallies, which Falwell plans for all the state capitals.

Upcoming rallies are set for Santa Fe, NM, Oct. 27; Phoenix, AZ, Oct. 28; Sacramento, CA, Oct. 30; Trenton, NJ, Nov. 10; and Annapolis, MD, Nov. 11.

Barbara Randall, spokesperson for the rally office at the Thomas Road Baptist Church in Lynchburg, VA, told GCN that plans were underway to schedule "I Love America" rallies in each of the remaining New England states: Vermont, Maine, Connecticut, Rhode Island, and Massachusetts.

NOW

Continued from Page 3

maintain control of the organization and keep open lesbians out of top positions, where they would be most visible.

No such controversy over lesbianism surfaced at this year's convention, apparently; a resolution passed at the plenary session called for NOW to continue its stated support of lesbian rights.

NOW's primary goal for some time has been passage of the ERA; 35 states of the necessary 38 have ratified the amendment. However, no state has passed ERA in four years, and several have rescinded their ratification (whether those rescissions are binding has yet to be determined).

Some observers saw the debate over Smeal's term as exemplifying the dissatisfaction of some NOW members with current organizational strategy concerning ERA; a recent close loss in the Illinois legislature, where NOW hoped to break the deadlock of non-ratification, was seen as adding to members' frustration.

The proposal to extend Smeal's term eventually passed, receiving approval from 68 per cent of the delegates.

The controversy over endorsement of a candidate for president of the United States stemmed in part from a dissatisfaction with the performance of incumbent Democratic President Jimmy Carter on women's issues — a dissatisfaction which led last December to the issuance by NOW's national board of a controversial statement condemning Carter and asserting that NOW would not support him for reelection, no matter who opposed him.

That resolution was withdrawn by convention delegates, who also voted to support the Democratic Party's platform positions on women's issues, including its positions on the ERA and on abortion rights.

But delegates voted not to endorse either Carter or independent mainstream candidate John B. Anderson in the race.

"We have expressed to the President our dissatisfaction with his performance toward ratifying

Continued on Page 17



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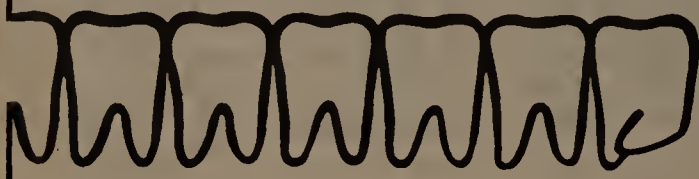
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Cal. Conf.

continued from page 1

the military, the State Department, the Federal Bureau of Investigation, and other government agencies, Stewart noted, "We're paying for our oppression with our tax dollars." The Men's Caucus at the conference submitted a resolution calling upon gay people to withhold 10 percent of all their taxes as a protest.

Some delegates questioned the effectiveness of this action, and wondered whether people would go to jail. The proposal was also criticized as not being clearly thought out. An amendment was added to include the alternative protest of mailing lavender tea bags, and the resolution was passed.

Other resolutions included support for a lesbian and gay youth conference and for lesbian and gay legislation now pending in Congress. Although some delegates questioned whether an international lesbian and gay demonstration at the United Nations in New York, planned for July 1981, would divert support from important local actions, the resolution supporting the demonstrations passed overwhelmingly.

Delegates from many California cities attended the conference. The largest delegation was from the Los Angeles/San Diego area, and from San Jose, Berkeley, and other Bay Area communities. Only a few people attended from San Francisco, however.

A purpose of the conference was to establish a statewide lesbian and gay rights organization. A preliminary organizational structure was adopted on Sunday. The next conference will take place in conjunction with the lobbying day now planned for March in Sacramento.

Law School

continued from page 1

employment. It further makes clear that the FBI currently has no policy other than the one submitted to the DC Circuit Court in *Ashton v. Civiletti*," Angel wrote.

The school's decision to ban the FBI from recruiting resulted in the cancellation of a number of student interviews with the agency scheduled as part of Temple's Law Recruitment Day in New York City.

According to Angel's report, Mintz told her in a letter dated July 31 that by barring the FBI, the school would be "penalizing" Temple Law School students seeking employment opportunities by limiting their access to FBI representatives and information about employment in the FBI."

"I should point out," Angel wrote, "that any students interested in employment in the FBI can simply call the FBI office in Philadelphia, request employment application forms, and schedule an interview at the FBI office."

Mintz also formally declined invitations of June 19 and July 16 to testify at hearings on the FBI exclusion before the panel.

David Webster, one of the original student complainants, told *GCN*, "I was delighted with the results of the faculty vote and so forth; that was very pleasing. But in a way, what was really disappointing was the FBI's response; they wouldn't come to the hearings we tried to schedule, and basically were very arrogant, very uncooperative. . . .

"Ultimately, their message was, 'We really don't care if we don't come to Temple Law School. It's your loss, not ours, not the FBI's loss.' I think that it says something when an institution such as a law school is supposedly trying to inculcate some concept of justice and fairness, and the institution should stand for those principles, and the institution reaches the judgment that a governmental agency is unfairly treating people, I think it's pretty sad."

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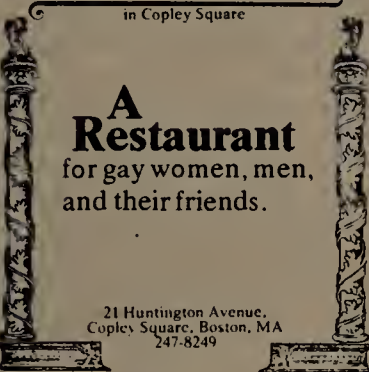
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Wood: System Fosters Gay Oppression, Racism

By David Morris

BOSTON — In an interview conducted here, a candidate for the heavily lesbian and gay 64th state assembly seat of New York pledged to wage a "people's campaign" in his effort to oust incumbent William Passanante, who had held the position for 23 years.

The 64th assembly district is made up of Chelsea, much of the Lower East Side and Soho, and Greenwich Village, site of the 1969 Stonewall Rebellion. It contains one of the largest lesbian and gay communities in the country.

Preston Wood, the Workers World Party candidate for the seat, hopes to demonstrate through his campaign that "lesbian and gay oppression comes from the same system that fosters racism and war."

Wood told *GCN* his candidacy is part of a broader Workers World Party (WWP) program. According to Wood, WWP candidates call for a comprehensive lesbian and gay rights bill which would add sexual orientation to all civil rights legislation and for laws to guarantee jobs for lesbian and gay teachers. The platform calls for guaranteed rights for lesbian and gay parents "not to have their children kidnapped by the courts." It demands an end to police entrapment.

"The state," Wood commented, "has no right to tell people how to live and love."

Wood says the widespread emergence of New Rightists, among whose primary targets are gay men and lesbians, is in large part a creation of the media.

"There is a move to the right," he told *GCN*, "but it's not a move to the right among the people of

this country. It's a move to the right in the ruling class and the people who are running this country. They are fostering reactionary movements."

Wood cites as evidence popular resistance to reactionary trends. He points out that over a million people in the country who are required by law to register for the draft have failed to do so.



Wood told *GCN* the "ruling class" had expected that the continuing arrival here of Cuban refugees, including many gay men and lesbians, would bolster pro-war sentiment, but that has not happened. "It's no coincidence that all the big-business press in this country is suddenly crying crocodile tears over the mistreatment of lesbian and gay people in Cuba, because they do not shed tears when one of us is entrapped by the police or beaten up in Chelsea or murdered, as they have been in Boston."

Wood told *GCN*, "Our party supports the socialist countries unconditionally. We believe that the

socialist movement lays the basis for socialism, the owning of the means of production by the working class, and lays the basis for an end to all forms of bigotry and racism. We also know that there is no government in the world which has an adequate position on gay people and lesbian people."

"We don't try to create any false pictures," he added. "On the other hand, we do try to be very careful and remind people what anti-Sovietism and the hysteria of the 50's, did for the movement as a whole. It makes it easier for them (reactionaries) to attack the socialist countries, and we defend the socialist countries. There are many, many hangovers that exist in all the socialist countries."

Wood commented, "The basis has been laid for a turn in the attitude of Cuba toward lesbian and gay people." He told *GCN* that a book recently published in Germany and distributed in Cuba attempts to explain to workers why they should support lesbians and gay men.

Regarding the controversy surrounding an effort to erect a monument in Greenwich Village to commemorate the Stonewall Rebellion (see *GCN*, Vol. 8, no. 8), Wood said, "I support and Workers World Party supports that there should be something to commemorate the Stonewall Rebellion... We insist that that happen. We also feel that all those lesbian and gay people and their supporters should have been consulted with more thoroughly and in a more democratic way to find out what kind of commemoration of Stonewall would have been appropriate."

NH Conf.

Continued from Page 3

and Jimmy Carter stand on our rights as human beings." He told the New Hampshire group to begin thinking about an effort to unseat Senator Gordon Humphrey — who has been hostile to lesbian and gay rights legislation — when his Senate term expires in two years. "As individuals we have to consider dirtying our hands and working in the political process."

Following Bastow's address, the conference divided into the first of three workshop periods. Topics included the role of lesbian and gay teachers, an examination of long-term relationships, lesbian and gay self-oppression and men's coming out experiences.

At a session on rural gay life, 20 participants discussed the problems of being gay in the small towns and on the farms of northern New England. In these settings, the need for gay community and support sometimes overshadows the pleasures of self-sufficiency and independence. One lesbian's growing unease over homophobia in her small New Hampshire town crested when a local man, commonly thought to be gay, was murdered after an incident in a bar. "I just couldn't wait to move, to sell my house and get the hell out of there," she said.

A group of central Maine gays found a partial solution when they formed a telephone chain to provide support for each other when lovers split up or houses were vandalized. Within hours of the event, chain members would receive more than a dozen calls of reassurance, often from people living 40-50 miles away.

After breaking for lunch, during which videotapes of the 1979 March on Washington were shown, the symposium re-assembled for two more workshop

periods, with groups meeting to discuss health issues for both sexes, the White House Conference on Families, lesbian support, legal and religious issues, and women's coming out experiences.

Participants in a session on preparing for the death of a lover discussed the pragmatic side of loss — preparing a will, resisting a mortician's sales pitch, writing an obituary — and shared their experiences with the emotional difficulties involved. The importance of having each partner named executor of the other's will — a designation that eliminates a host of problems encountered by an unrelated survivor — was stressed, as was not fearing to designate a lover next-of-kin or beneficiary on an insurance policy.

Participants in the symposium were virtually unanimous in their comments on the day's activities. "The atmosphere was fantastic," said Bill Pellicio of Newport, Rhode Island. "It was open and supportive."

Ellen McClung of Concord agreed, adding that she still hadn't absorbed everything she'd heard during the day. "I have this whole little bag of things I'm carrying around in my head. I have to take them home and sort them out."

Fritz Bell, a member of the sponsoring New Hampshire Coalition of Lesbians and Gay Men, reported later that evaluations returned after the final workshop reflected similar enthusiasm, with particular praise for the spirit prevailing among women and men at the symposium.

"People were extremely pleased that in every workshop — except the ones intended for one sex or the other — there were both men and women sharing their ideas," he said.

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Toxic Shock

Continued from Page 1

disease, although they have records of similar symptoms reported as early as 1927. Also, before bacteria was discovered in the late 19th century, many women died of bacterial infections within two or three days of giving birth, having suffered symptoms similar to those associated with what is now called TSS.

CDC researchers have traced TSS to a bacterium called *staphylococcus aureus* which causes what is commonly referred to as "staph infection." It is an extremely common bug found in skin eruptions, in boils, under fingernails, in the nose, and the region between the anus and the genital organs of as many as 80 percent of the population.

Scientists think that *staphylococcus aureus* causes toxic shock when it invades the bloodstream. The few cases of TSS among men and children have been traced to a cut or wound through which the germ entered the bloodstream. (One recent victim was a male rollerskater whose ill-fitting skates had rubbed his feet raw.)

Since blood is a medium for growing this bacterium, doctors deduce that menstrual blood could encourage its growth. Tampons may provide a growth area for the bacteria by trapping the blood. Some doctors suspect that new "superabsorbent" tampons might encourage the disease because they are worn longer. The CDC, the American Medical Association and many gynecologists are now suggesting women leave no tampon in place longer than six to eight hours.

According to the CDC, onset of the disease is rapid. Death can result in 24 to 48 hours. Tampon users who experience the first symptom of TSS — a high fever — should immediately remove the tampon and contact a doctor.

Other symptoms are vomiting, diarrhea, and a rapid drop in blood pressure, often resulting in dizziness, shock and a sunburn-like rash. CDC scientists have discovered microscopic ulcers in the vaginal walls of TSS victims.

If the disease isn't treated with appropriate antibiotics, it has a one-in-three chance of recurring, even if tampons are not used in the future.

"I think tampons are safe for women to use," says Dr. Arlene Fuller of the gynecological unit of Massachusetts General Hospital. "Clearly I think using the small tampon; changing frequently and alternating with another method is a most sensible approach."

Fuller hypothesizes that the old-fashioned tampons, which are "x-shaped and leak when full," provide less of a medium for growth of the staph germ than the new Rely-type tampons "which plug up the vagina and lead women to leave them in place longer."

Sales of natural sea sponges for menstruation have risen in the last few weeks. However, one woman with TSS reported to the CDC that she'd been using a sponge.

Anni Waterflow, Boston biologist and nutritionist, thinks that sponges "may be even more dangerous because they are repeatedly reused during a women's period. . . . If bacteria has started to grow in your vagina while you have it plugged up with a sponge, each time you put it back in, you keep growing whatever bacteria are on the sponge."

She also explained why women should not keep their vaginas blocked off from the air for long periods of time: *Staphylococcus* is an anaerobic bacteria, she said, so it dies when exposed to air. "The uterus is set up to protect itself from anaerobic bacteria; it has a sloughing mechanism to flush

anaerobic bacteria down into the vagina. But the vagina needs to be open to the air or else the bacteria will thrive."

However, some CDC scientists and many consumers believe that the answer to the TSS mystery may lie with the ingredients rather than the bulkiness of the new super tampons. Unlike early tampons which were made of cotton, many new brands — Rely included — are made of polyester and other man-made fibers, as well as other chemicals such as glues to bind together the increasingly complex assemblage of absorptive materials.

"We don't know whether a chemical in the tampon promotes [the disease] or whether the organism [which causes the disease] grows well on the structure of the material," said Christopher Smith, a press officer at the FDA. "Think of yourself trying to climb a fence. If it's made up of horizontal wooden slats, it's hard to climb it. If it's made of mesh, you can get your feet wedged in it and it's possible to climb. An organism is no different. It may be able to attach itself to polyester but not to cotton."

Smith also mentioned the possibility that users of Rely or other tampons which come in plastic applicators may be cutting themselves upon inserting the tampons.

According to another theory, a substance in tampons called carboxymethylcelluloid may be feeding the bacteria.

However, it is difficult for women to find out what's in the tampons they are buying, since their content is not divulged on the package. The FDA contends that it knows what is in them, but won't disclose the information because it's a "trade secret." Among consumers, rumors about tampon components have circulated in the past few years. Some women stopped using tampons

when they heard that manufacturers were putting asbestos and fiber glass in them in order to irritate the vagina and make the tampon user bleed longer (therefore use more tampons) or anti-coagulents for the same purpose.

"These rumors are out-and-out false!" said Smith. "I don't know how the rumors about asbestos and fiberglass started, but I do know that the rumor about anti-coagulents started when, in testing for anti-coagulents, tests showed up positive because cotton has a naturally occurring anti-coagulant called EDTA. The amount of it [in tampons] is negligible. It wouldn't do anything to you."

Waterflow doubted that tampons contain fiberglass. "If they had fiberglass in them, women would be itching like crazy," she said, "but I can understand people thinking there is fiberglass in tampons (made of polyester) because if you pull them apart you see shiny, sharp-looking fibers. These are actually broken pieces of the polymer." (Polyester is woven from strands called polymers, which are actually very long molecules. When one of the strands (molecules) is broken, the ends may look like little glass needles.)

Waterflow added that, in order to prolong a woman's menstrual flow, an anti-coagulant would have to work its way up into her uterus. She contends that no substance can do this, "because it gets pushed back down by mucus."

"Ridiculous!" said Marjorie Bradford, spokesperson for Proctor and Gamble, when asked whether tampons contain such harmful contents as fiberglass, asbestos or anti-coagulents. "It doesn't pay us in the long run to market unsafe products. We're in the business of producing goods we want consumers to use over and over again. It doesn't make sense business-wise — or morally."

She also claimed that information about the composition of Rely is available to any woman upon request. She added, "I don't know why the ingredients are not printed on the package. I don't know if it would be an awful lot of help [to the consumer]."

However, Robert Leflar, staff attorney for Ralph Nader's Health Research Group (HRG), thinks Proctor and Gamble attempted to cover up data about Rely tampons; he is critical of the FDA for its lenience with the company. The consumer advocacy group suspects that the makers of Rely knew of its dangers before the CDC's September report was published, and has called for a congressional investigation to determine "exactly what Proctor and Gamble knew — and when."

"The Center for Disease Control came out with a report linking tampons with TSS on June 27," said Leflar, "but Proctor and Gamble requested a waiver from the FDA on July 16 to use an in-house review board to overlook testing behind closed doors for a possible reformulation of Rely. Normally you have to have an independent local review board. The FDA granted the waiver, calling tampons a 'non-significant risk device' on Aug. 18."

On behalf of Proctor and Gamble, "The implication is that we withheld safety information from the FDA. This is false and ridiculous. We were not requiring a waiver from the requirement that an independent tester be present and Rely was not undergoing changes at that point. The issue was whether, in performing tests required by the FDA, only outside, independent overseers would be present. We wanted our own as well as outside observers."

The HRG also submitted freedom-of-information requests to

Continued on page 17

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Cuba's Gay Refugees Starting Over



Douglas Hadden

By David Morris

Whatever constructive kind of political debate I might have hoped for as a result of the arrival here of lesbian and gay Cuban refugees seems never to have gotten started. Except for an occasional letter to the editor, all the strongly held opinions about socialism within our movement have produced nothing, and that precisely at a time when the question of socialism seems most relevant.

A cynic might describe the response to the refugees' arrival with a caricature. With derisive shouts of "Red!", lavender liberals and lavender conservatives cheer as the Cuban communists demonstrate to the world their betrayal of the humanist ideals of socialism, with Marxian texts on alienation lying discarded on the ground. Lavender Marxists, on the other hand, nervously and silently nod assent as their straight leaders grasp at straws to make the Cuban government look humane and just. And in the background powerful shadowy figures pray for the mutual extermination of commies and queers and for a final end to all deviance.

The caricature, I'm afraid, would not be too far from reality.

But what the caricature fails to show is that the refugee situation is part of a much longer story. The simple choice between Capitalism, as in the United States, and Communism, as in Cuba, is a false one that could seem valid only in the cold-war atmosphere we live in. Time and again this same simplistic question is forced on us and we have yet to realize collectively that no answer to it can be right because the question, in its simplicity, is wrong.

Why, after all, should our own politics, about our own lives, hinge so critically on the successes and failures of a revolution in a country so different from our own as Cuba?

Most young Cubans inherited their ideas of pre-revolutionary life from the previous generation, from parents and aunts and uncles whose memories reveal more of their own class biases than of the bloody reality of Batista's regime. (That regime, it should be reiterated, enjoyed the full support of our own government.) Their notions of life in the United States, in turn, are derived from such sources as commercial AM radio broadcasts from southern Florida.

There is a myth of life in the past and life across the Gulf Stream, a life of material abundance and personal freedom for all. It springs from the urgent need to escape the domain of a puritanical, authoritarian government with no tolerance for personal differences, particularly sexual and affectional differences, and from the economic misery that our own government has helped to create in Cuba. There is no place in the myth for the reality of life for most Cubans under Batista or of life for blacks, Hispanics and homosexuals in the United States. No room for the miserable reality of life for gay and straight alike under the repressive rightist governments of Latin America that the United States has consistently supported.

But political argument itself may be a cynical way to respond to the reality of live human individuals without homes or incomes in a foreign country whose language they don't speak. Concrete human need precedes politics.

Vladimir Martinez is 19 years old and lived until recently in Havana, where he worked as a dancer in a

nightclub. Rolando Cespedes, 25, was a television journalist in Santiago de Cuba.

Here is the essence of a conversation I had with them.



David Morris

Vladimir Martinez: In Cuba homosexuals couldn't live the way a decent person should. We were discriminated against because we are gay. The police were always mistreating us, they would beat us, they would throw us in jail. We couldn't even be out on the streets. So to avoid these problems, which could cause trouble for our families, we would stay at home, without going anywhere.

Sometimes my mother would say things that drove me crazy. My brother, too, who is a communist, would call me a faggot and many other things. My father would mistreat me, too. I really didn't have any freedom anywhere.

I could get together with my friends at the nightclub where I worked and at other places, but we were still mistreated a lot. We had to keep our ID cards in our hands because the police were always asking us for them. And we always had to hide.

We couldn't even talk to anyone because we were being ridiculed everywhere. They would laugh at us. The truth is, you see, that we didn't have any freedom in Cuba.

I myself have been bitten three times by police dogs and the police have beaten me.

David Morris: How do gay people get to know one another in Cuba?

Rolando Cespedes: In Santiago de Cuba, by the time I was 17 I knew two or three homosexuals. We got along very well together. We would go to the beach together, we would go to some park or to the movies. We would see each other every night. We have known each other since that time, and as the years go by and they get a little older, we still know each other. Now I don't know where the others are. I know we all came here together but I don't know where they are now.

VM: I have always liked to be with homosexuals. We were ridiculed everywhere. They would throw us out. They would close their doors on us. So I have always liked to be with homosexuals because I felt happier with them, I found freedom with them; I could talk to them. We would get together at night to talk: "Ay, I want to get out of here! (Cuba) Ay, I can't take any more of this!" It was our homeland but we had to say that because the truth is there was too much pain to go through every day. We were criticized more every day, we were mistreated more every day.

DM: Both by the government and by the people?

VM: We were mistreated by everybody. I was mistreated by my own brother because I am homosexual. By my aunt, by my sister, by my nephews, by the neighbors, by people on the street who would laugh at me as though I were crazy. And since I am a homosexual and nothing but a homosexual, I was always a prisoner. They would ask me for my ID card at every corner and they would give us a lot of shit.

DM: Were you also mistreated that way, Rolando?

RC: No, usually I would stay at home. Very seldom would I go out on the streets with the guys and if I went to the movies I would come home early. But, yes, sometimes I did see them mistreating homosexuals in the parks.

DM: But did your neighbors and the people at work know that you were gay?

RC: Yes, they knew.

DM: How did they know?

RC: Because homosexuals would come to visit me at home or we would go out someplace. Then they would realize.

DM: It seems to me that gay people here in the United States are different. It seems that in Cuba, as in other Latin American countries and in the United States a few years ago, there are two distinct roles, the masculine and the feminine.

RC: Well, the difference isn't so great. Homosexuals define themselves by sex as male or female, but if you want to be both you can be both. I am both. I don't care about any of that. I'm fine the way I am.

VM: Real feminine homosexuals like decoration and like to dress as women and wear lipstick. I like all of that because I am effeminate. I have always liked it. I like to dress as a woman and go for a walk to shock everybody. If I did that in Cuba, the police would be behind me with their dogs and they would take me right to jail. Here in the United States there are laws and you have to respect them, but homosexuals walk down the middle of the street in drag. I have seen it myself.

I have always liked to be with feminine homosexuals. Those are the real homosexuals.

RC: I have always gotten along with everybody. We're all the same.

DM: And what about women, lesbians? Do you know many?

VM: There were a lot of lesbians. All the girls that danced at the club were lesbians. But they had to closet themselves. They couldn't do what they wanted either. Some wanted to dress as men, to wear hats and to wear pants all the time, but they couldn't do that. They had to act like "women" all the time.

They were discriminated against a lot too, and some of them came here. Others were afraid because the police in Cuba would tell us that if we came to the United States we would be mistreated because Carter didn't want our kind in this country. They said that if we were scum in Cuba we would really be scum in the United States.

And we are workers. All we want is to have our freedom. All we want is to have our lives.

DM: So you had lesbian friends?

RC: Yes, I did. They would dress as men. They would wear pants and shirts and everything.

VM: But sometimes they couldn't do that because if the police didn't happen to like them they would take them to jail. And they would have to closet themselves so they wouldn't go to jail or cause a tragedy for their families or for their children, whom they had to support.

DM: But they were treated the same as you?

RC: Yes. If there were two or three of them on the street, whatever policeman didn't happen to like them could throw them in the patrol car and take them off to jail where they would stay until the next morning.

DM: But not as many lesbians as gay men came to the United States, did they?

VM: I don't know.

RC: We were separated from the women in the camp. The women were on one side and the men were apart from them. So we didn't know much about them. But there were a lot of gay men.

I . . . had to come alone, to live the way I should, to work hard and live as well as I can, as I want to live.

DM: How did you go about coming to the United States?

RC: In Santiago de Cuba there was an office for those who wanted to leave the country. I went to that office and filled out some papers. At about two in the afternoon they took me to Havana, where they let us off at a place called Cuatro Ruedas. It was a kind of camp where there were a lot of people waiting to go to Mariel. After that they took us to another place called Mosquito, which is a kind of key. Everybody was just thrown together there, sleeping on the rocks, getting wet from the sea and from the rain. It



Douglas Hadden

was terrible. And they sicked the dogs on us.

I was there for two days, then they took us to Mariel. On the bus they told us to say we were refugees from the Peruvian embassy. So they took us to Mariel and put us on a fishing boat, which took us to Key West, then we went to Pennsylvania in a plane.

DM: How long were you in the camp?

RC: About three months.

DM: And how did they treat you?

RC: All right.

VM: They treated us great. It was very different from Cuba. They would give us whatever we needed, personal things, clothes, shoes. We had never seen anything like it.

RC: But there were disturbances anyway because they put so many men together and put so many straight men together with gay men. There were problems with that. But otherwise, it was peaceful. I got through it all right.

DM: But there was friction between some of the refugees?

VM: There were problems between some of the refugees because they wanted to get out quickly, they wanted to see the streets. I told them, "To get out of Cuba, you did have to be impatient. But now that you're in the United States and you have freedom in your hands, you shouldn't be in such a hurry."

We know that there are problems [being gay in the U.S.] and we are going to behave ourselves as well as we can so we won't have all those problems on our backs.

RC: Most of those who made trouble in the camp had been political prisoners. There were very big problems and the police had to come in. The political prisoners rebelled and knocked down fences and attacked houses near there.

VM: They had to send reinforcements in to calm down the Cubans. Because Cubans, at least some Cubans, are unappreciative. It's very painful for me to think of all the things that happened to them, even more that happened to the children who came with us on the boats. There was a lot of hunger. Some mothers couldn't bring their children out of Cuba and had to come alone.

I, too, had to come alone, to live the way I should, to work hard and live as well as I can, as I want to live. And that's why some of the Cubans seem unappreciative. They just want to live, to be more than they had been. They want to have more.

DM: You are both young. Do you know anything about Cuba under Batista?

VM: Before the revolution there was none of that kind of mistreatment. It was all very different. Later, when the revolutionaries won and Castro came to power and communism came, they kept making new laws all the time. The truth is, every time he made a new law you had to obey it.

And Cubans go through a lot of scarcity, a lot of hunger. You can buy shoes only once a year, socks once a year, clothes only once a year.

DM: But if the Batista government was very bad and the revolution was made to liberate the Cuban people, what happened between what was said and

what was done?

RC: From what I know, in Batista's time people were poor because they couldn't work. There were plenty of jobs. Changing one regime for another is all very well, but things have gotten very bad.

Not that there aren't good jobs now, jobs in factories, jobs in bookstores, or jobs, like mine, in television. I had a good job. But sometimes there are none, sometimes people don't have jobs. Sometimes the only jobs are very bad ones, like digging ditches with a pick and shovel.

VM: There are some jobs that pay only 95 pesos a month. Where I worked in the cabaret I earned very little. I made only 120 pesos a month to support my mother, my sister and myself. The three of us could barely make it.

Of the homosexuals in Cuba, there are some who are doctors, teachers, professors, architects, engineers. There are homosexuals who came to the United States who had very good jobs in Cuba. There are writers, poets. But the truth is they were paid very little there.

RC: I also was paid 120 pesos a month at my job. My mother and father worked, too, and my two brothers went to school. The money would accumulate from month to month because there was nothing to spend it on, there was nothing to buy.

VM: Here you buy what you need, but in Cuba everything goes by the ration book. Food is rationed, meat is rationed, everything is rationed. You have to buy it on the day that's assigned. You get meat once a month, and then they only give you the bones.

I've been to the stores here, and I say, "But what is this? This is wonderful." I've seen the apples, the grapes, the cans of tomatoes, every kind of food. There is none of that in Cuba. You can't go into a store and get what you want. The storekeeper is the only one that gets what he wants.

In Cuba, you never see apples, you never see grapes, you never see any of that. There was all of that in Batista's time. But now, since the communists came in, there is none of it. The young people have never seen any of that, those cassette players, those recorders, those beautiful radios that I've seen here. Those sunglasses, those shoes that I've never worn.

RC: In Cuba they outlawed Christmas. The toys they sell in the stores now aren't good quality toys. They outlawed Christmas five or six years ago.

VM: The worker in Cuba has to work very hard to earn a living to support his family. He earns very little.

In Cuba, you can't work in good places, you have to work where the Ministry of Labor tells you to work, at construction jobs, on the streets, collecting garbage. Almost nobody wants to do those jobs. Some do, because that work has to be done, but most don't because they don't like that kind of work.

RC: I used to work from six in the morning to six in the evening, every day, from Monday to Sunday. I was used to it, I'm used to working hard.

I worked in television in Santiago de Cuba. Sometimes I would go to Havana to film something or to report on something. But the news stories that I would do were always about Fidel or about a visit by some leader of another country. I didn't like it. Sometimes I didn't want to do that job and I would send someone else to do it, but in the end I would still have to do things like that. I had to work at something.

DM: Could you choose which events to report on?

RC: No, in that type of work there was no freedom. The administration made all those decisions.

We had to keep our I.D. cards in our hands because the police were always asking us for them. We always had to hide.

DM: Vladimir, you haven't told me the story of how you came here.

VM: The story of my coming here involves a very bad experience. I went through a lot. It is painful for me to tell it but I have to. I came to the United States because of a man, a policeman. I had to spend the night with that man so he would arrange the papers for me to come here. I had to go to bed with that man, who is a guard with the Cuban police.

At Mosquito I went hungry and they took me around with a sign attached saying, "Faggot". They sicked the dogs on me.

Some Cubans interviewed me for television in Mariel. They asked me if I had to leave because I was a homosexual. I told them, "I'm leaving here because of everything. Because of scarcity, because of hunger, because of work, and because of what people say about me. I'm leaving because the truth is that Cubans can't continue to be what Castro wants us to be."

Then they asked me if I was going to continue to be a homosexual in the United States. I told them that was none of their business.

DM: So you are both living in Boston now?

RC: I'm living in Lynn and I'm doing very well with my sponsor. I'm working in a plant store. Besides that I watch television or listen to the radio or listen to music on the stereo. Sometimes we go out to eat. I don't like to go out alone.

DM: Are you learning English?

RC: Yes, every day I learn a little more. I start English classes on October 6.

... we're not crazy. That's the way we are, we're homosexuals. That's the way we feel.

VM: It took a lot of effort for me to get to Boston. I was claimed at the camp by a friend of my sister's. That woman didn't want to have homosexuals in her house. She didn't like me from the start. She mistreated me and threw me out. Since I didn't have any place else to go, I went to the Red Cross, where I spoke to a great woman. She was very good to me and found me a room in Lawrence. I lived there for three weeks. Then I tried to see if she could get me sent to Boston, because in Lawrence there weren't any other homosexuals that I could talk to. So they talked to a very good person here named Bernardo. He has been very good to me. They have taken care of me. I don't know how to thank them enough. They brought me here to live until I can start work and school.

The truth is it's been a lot of effort and a lot of pain because in Lawrence I was ridiculed. I had to closet myself so they wouldn't ridicule me or laugh at me or throw rocks at me the way they did in Cuba. I was ready to believe it was worse in this country than in Cuba. That's why I was praying to God to be able to come to Boston.

DM: So you know there are many problems for homosexuals here in the United States too?

VM: We know that there are problems. And we are going to behave ourselves as well as we can so won't have all those problems on our backs.

DM: But nevertheless, even if you behave yourselves there are still problems.

VM: I don't know how else we can live.

DM: Have you seen anything of the Gay Liberation Movement here?

RC: I know that my sponsor is an organizer, but that's all I know.

DM: Do you know that sex between men is against the law?

VM: We didn't know that.

RC: Well, we may not be normal, but how else can we be?

VM: The lady at the Red Cross told me that homosexuals in Boston are considered crazy. But we're not crazy. That's the way we are, we're homosexuals. That's the way we feel.

RC: We've come out of an inferno to live here in peace, whatever happens. All I want is to work and live in peace.

VM: In peace, yes, but as he said there are still problems.

RC: I haven't seen any of those yet. So we'll see, we'll take things as they come.

VM: Take things as they come and get used to the laws in the United States.

RC: Exactly, because in Cuba it wasn't just laws, it was very real, like a wound.

VM: In Cuba there aren't any discos, there's no going out on the streets in drag. In Cuba there's none of that. Not even going out in shorts or barefoot.

RC: It's very different there. In Cuba you can't even go out without a shirt on; there's a five-peso fine. It's not the same as here.

VM: I don't know if I'll ever be able to go back to Cuba to see my family, who are still there. When I left Cuba, a policeman told me I wouldn't be able to go back because if I did, they would put me in jail.

RC: But that's all over now. *Lo que pasó, pasó.*



Douglas Hadden

San Francisco's Divided Community

By John Kyper

During Gay Freedom Day I ran into a longtime friend from Vermont, who was on crutches and had one leg in a cast. He told me he had been attacked two days before by a gang of toughs as he was walking from Land's End past Ocean Beach—one of the most dangerous places in San Francisco for gays. (I was once nearly attacked there, myself.) His companion who was visiting from Chicago was still in the hospital.

When my friend reported the attack to Community United Against Violence, one of the first things he was asked was whether the assailants were black or Latino, a question he resented very much. Another friend who had been the victim of anti-gay violence complained of the same experience.

Unfortunately, racism has become one of the most controversial characteristics of CUAV, one symptom of why the community it seeks to serve shall never unite. The most blatant example has been the organization's "Community Alert" column in the *Bay Area Reporter*, reporting anti-gay violence, which for a long time

used to list attackers by race. CUAV was frequently criticized for this practice. To cite race constantly, without supplying a physical description, leaves the implication that there is a correlation between race and homophobia—especially after I saw the term "Latino thuglette" so often that the juxtaposition began to remind me of the way some people say "pushy Jew." Too, it ignores the fact that gay blacks and Latinos are also among the victims.

Last fall representatives of CUAV spoke before the Unitarian Universalist Gay Caucus. When I confronted Jacalyn Hamilton with my objections to this racism, I was ignored as if I had never spoken. A few minutes later she was again referring to some anonymous "Latino gang" in the Mission.

In a speech containing more passion than logic, Hamilton told us that if we were harassed we must *always* respond. This is the worst advice I could imagine—there have been times when I could have been killed had I responded to the taunts of a gang, like the time when I was nearly attacked at Ocean Beach. Hamilton portrayed herself as a martyr for getting

beaten up by the police while coordinating CUAV's Halloween party of Castro Street four nights before. Several months later accusations of irresponsibility during Halloween, resulting in injury to several monitors, were a factor in her defeat as co-chair of the Gay Freedom Day Security Committee. Throughout this and subsequent talks I have heard Hamilton give, I have felt talked down to, as if we dumb people knew nothing of self-defense.

CUAV recently dropped racial categorizations from its reports in *BAR*, though the column remains as sensationalistic as ever. (The repeated use of the word "thuglette" curdles my blood. It's an ugly piece of campiness we could do without.) Racist insinuations still appear from time to time, and racial labeling is still commonplace elsewhere in *BAR*, and in the *Sentinel*. A friend who recently took CUAV's mace training course showed me a handout that repeated the unsupported claim that the majority of attackers are blacks and Latinos. My own observations, and the experiences of friends, make me question this assertion. No doubt CUAV's reports are skewed by the Castro's position between the Mission and the Western Addition, two minority communities feeling the pressure of gay immigration.

To discuss anti-gay violence but ignore the broader context of the housing crisis in this city is pure folly. Poor and working people are being driven from their homes by skyrocketing rents and evictions: *We* are the scapegoats. The local gay press, enamored with the Gay Mecca and their financial stake in it, remain insistently oblivious to the connection. Perry George in his column in *The Voice* once smugly contemplated the driving out of all the families from San Francisco.

I bitterly resent seeing gay liberation's progressive exploitation by fast buck artists—just a I resent the guilt-ridden liberal claptrap of the Prairie Fire Organizing Committee's pamphlet "Blow the Whistle on Urban Genocide," which sees those blacks who attack gays as "freedom fighters" for their neighborhoods. Using one's oppression to justify oppressing others has the same specious logic, whether used by a real estate speculator or by a switchblade virtuoso preying on people on the streets. When a gay "brother" like realtor Donald Lipper states in the San Francisco *Chronicle*, "Why the hell should this gem of a city be given to welfare blacks? Put them in Idaho, or at least Oakland," I know we are not involved in the same struggle, any more than I feel at one with a gay militarist who wants to whip ass in Iran.

Early last year, shortly after moving to San Francisco, I rented an apartment three blocks behind City Hall, on the edge of the Western Addition. I soon realized that the neighborhood was being transformed into an annex of the Castro right before my very eyes. My landlord, who's straight, was using lower income gays to block-bust the building, forcing out blacks and other poor people.

While I was there the building across the street was renovated by its new owners, two gay men. It reopened in the middle of the summer, with one-bedroom apartments beginning at \$300. Neighborhood tensions started to rise suddenly. Six years ago in Boston I witnessed the racial strife of a neighborhood being abandoned and burned; now I was witnessing the strife of a neighborhood that was being "rehabilitated." In neither case could I identify with what other whites, or other gays, were doing in my name. I felt I was

being set up because of what I was. I first visited San Francisco in the summer of 1976. The free spirit that had propelled gay liberation at the beginning of the decade still lived in alternative institutions like Lavender U, BAGL (Bay Area Gay Liberation) and the Page Street Community Center. The city had magic. I was burned out after living through Boston's busing wars. The multi-racial and cultural diversity of San Francisco (not to mention the greater racial diversity of the available men) was the tonic I needed after living amidst a racially polarized environment for so long.

Busing had taken its toll on me, testing my sanity in ways I had never expected. My racism had grown, something very painful to admit. I feared blacks—that I could have predicted. But I was beginning to *hate* some other whites, especially those racists whose anti-black attacks were also inciting violence, against innocent whites like myself. The latter realization was much harder to live with. When a black friend described being forced off the road by a gang of South Boston toughs while he was bicycling, and exploded, "Goddamnit, Hitler killed the *wrong* people!" I found a part of myself agreeing with him. In wishing a Holocaust upon the Irish (no doubt a throwback to generations of Protestant bigotry) I realized that I had begun to hate back and play the bigot's own games.

Not surprisingly, the memory of my month-long visit dogged me long after I had returned to Boston. I decided to move to San Francisco shortly after Harvey Milk's election to the Board of Supervisors, at a time when we in Boston were fighting an anti-gay witchhunt that the district attorney had concocted in his bid for reelection (we eventually won). In an interview with Joe Martin on the Cambridge gay radio program "Closet Space," Milk said that gays have two options: "to come to San Francisco where it's accepted, or stay...and *fight*." I was finally weary of butting my head all of my life against the hide-bound conservatism of New England.

By the time I finally moved here, however, San Francisco was well on its way to polarization in the wake of Jonestown and the assassinations of Milk and George Moscone. The search for scapegoats—"kooks"—was on, in the press and everywhere else. Anti-gay violence was escalating. Police harassment, most notably in the Tenderloin District and the attack on Peg's Place bar, further inflamed gay paranoia, along with the insensitivity of Mayor Feinstein. Six months later came the inevitable explosion, the riot at City Hall, after a jury from which gays were excluded was moved by pity to find assassin Dan White guilty of involuntary manslaughter.

Positions have hardened in the time since the White Night Riot. The increase in the violence against us seems to be permanent. Maudlin nostalgia for "Old San Francisco" has become a respectable cover for bigoted sniping by Herb Caen (*San Francisco Chronicle* columnist) and his even shoddier imitators in the local press. As in Boston, I have the feeling of living in a permanent war zone.

The occasionally astute, if paranoid, *Chronicle* columnist Charles McCabe once wrote of the "gay invasion" of San Francisco. Population displacement is inevitably seen as an "invasion" by those who were there first, generating multifold tensions on all sides. Those in the gay community

who refuse to recognize this simple fact endanger us all. The local gay press systematically equates opposition with homophobia, whether or not such is actually the case. When Haight Street neighbors of the I-Beam disco objected to its application for an after hours permit, they were accused of being anti-gay by the *Bay Area Reporter (BAR)*. A letter by a gay man living in the neighborhood who based his objection to the permit on the disco's excessive noise was never printed.

Such gay provincialism is complemented with a San Francisco gay chauvinism that ignores and belittles the struggles going on elsewhere—except when they can be used as an object lesson on how much worse things supposedly are elsewhere. When the gay ordinances in Santa Clara County were overwhelmingly defeated in June, *BAR* saw fit to bury the story on page 12, under the hypocritical headline, "Did San Francisco give enough aid?" Don't bother me, man, I'm having a good time. We see downright complacency in the face of a resurgent Right Wing that has placed us in the center of its pantheon of "Godless" uppity minorities that it can blame with utter abandon for all the ills of the nation.

Instead of drawing the connections to encourage us to see our common enemy, minority is pieced off against minority in the old game of divide and conquer. Black/Latino homophobia becomes the excuse for gay racism, and vice-versa. Tragically, the gay press has fed into the nasty we-versus-they tunnel vision that has become endemic in this community. Several months ago a man described to me with bitter relish how he responded to the homophobic taunts of a gang by calling them "spies," then launched into a morbid tirade about how much he wanted to kill them.

We feel powerless to halt the violence against us. We must resist the strong temptation to scapegoat other people. Bigotry, feeding upon itself, succeeds only in spreading ugliness. Folks obsessed with hating other people are not very likeable; they seem to radiate self-hatred.

I am often less worried about what others may do to us than I am about what we do to ourselves, and to each other. I have been robbed at knifepoint by gay muggers. The drug abuse and alcoholism in this community is a time bomb destroying it from within. (What are the long-term effects of isobutyl nitrite—"poppers"? Who benefits by their sale?) And the nastiness and intolerance I have seen amongst us, especially within the last year, disgusts and depresses me. We continue to be agents of our own oppression.

The continual sniping from people who are supposed to be my brothers and sisters is disheartening. Although annoying, the occasional lesbian attacks on gay male sexuality are the least of my problem, in a city where "gay" means overwhelmingly male and where I don't care to follow the fashions of what being gay is supposed to be.

Let me cite a few examples: Last spring some of our "brothers" on Castro Street red-baited a gay contingent marching to an anti-draft rally in Civic Center, and threw stones at us from atop a building. A roommate who has hair below the shoulders was called a "straight panhandler" while walking down Castro, and told, "Go back to the Haight where you belong." When he informed his critic he was neither straight nor a

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THE BOSTON BALLET

Random Lust ☿ Epilogue

By Andrea F. Loewenstein
(ten years later...)

"Hey Jo!" Josie looked up from the pile of foul smelling bones she was building something with on the kitchen table. "You can call me 'Sharkskin' from now on, OK?" Jo Burke shrugged off her worn leather jacket, and passed a slim worn hand through her silvery hair.

"Yeah, sure, and you can call me 'Rattlesnake,'" she replied humphily. "And what are you doing with those stinking bones, Josie?" There was no reply.

"Alright, what are you doing with them, *Sharkskin*?"

"Well, you said I could save the chicken bones from dinner. And

that time I went to the beach with Fern and LaFlora there were all these dead seagulls? So I thought I'd build a model Brontosaurus dinosaur fetus for Science. And my sex education teacher even said that if your mother discourages your science experiments it means she wants you to turn out to be a stereotyped female like she is. And I said you'd never discourage me, because you were a dyke, and so was I. I didn't want to say you weren't my *real* mother, you know. She gave me this note to give you. And anyway, Fern told me everyone has the write to re-name themselves, so how come you won't let me?"

Taking the note, Jo half laughed, half sighed. "Why don't you ask Fern if she and LaFlora would like to have you for another weekend, so I can go to the Cape with Annie, seeing that she has so much valuable information."

"OK", Josie agreed. "But who's Annie? How come you don't stay with *one* woman, like Fern and LaFlora do?"

"Guess it's just the way I'm made" Jo said. "Maybe you better get used to it, huh?"

"Yeah, I guess. Anyway, you got me." Josie gave her a dead-seagull odorous hug.

"Speaking of getting you, here's a postcard from your

mother. It just came." Jo passed over the card, showing a clenched and tatooed fist.

"Jo, she says do I want to go cross-country with her and her club this summer! She says I can ride in back of her bike and be the youngest member of 'Vanessa and the Vampires!' Can I, Jo, can I?"

"Sure. Why not. But you can't have a leather jacket, I already told you that. Not till you turn eleven." And, stretching out on her loft-bed, Jo read the letter from the school.

"Dear Ms Burke:

While we at Progresso-Magnetized school do have every confidence in your

parenting ability, yet and still we must express our belief that ten years old is a little young to decide on a sexual orientation in this wide and changing world of ours. Perhaps you would be willing to come in and discuss this with us?

"Oh Goddess", oathed Jo, as she remembered what now seemed to her free and easy pre-parent days. "One thing you gotta watch out for" she called to Josie, who had built an enormous dinosaur leg with the bones. "Is Random Lust. Ya never know what it can get you into."

San Francisco

continued from page 12

panhandler, he was met with hostile disbelief. A black/gay activist, on his way home after facing the animosity of black homophobes at a community meeting in the Western Addition, was refused admission to a Castro Street bar because he could not produce three pieces of identification.

The controversies over the protest against the movie *Cruising*, and whether to have speakers at the Gay Freedom Day rally, proved the most graphic examples of the divisions in this community—aided and abetted by dishonest coverage in the local gay press. Whatever faults the protesters may have had, publishers Charles Lee Morris of the *Sentinel* and Paul Hardman of *The Voice* distorted their coverage of these stories, humoring their egos as Responsible Gay Leaders, apart from the unpredictable radical rabble. Respectability, above all else.

There was much that could be faulted with the Stop the Movie *Cruising* Committee—beginning with its unfortunate choice of name, which implied a desire for censorship. I was bothered by its booth on Castro Street, a paper-mache model of a charred Transamerica Pyramid, parent company to United Artists, distributors of the movie. Too, there was a strain of intolerance among some members of the Committee, symptomized by an attempt to shout down Randy Alfred as he was moderating a panel discussion on the film.

Nevertheless, these two papers in particular concentrated their coverage and editorial invective upon the "extremism" of the protesters, ignoring the issues that were being raised. Concern for the First Amendment obscured consideration of the Committee's allegations that the movie would provoke more anti-gay violence. Historical parallels were never mentioned: Over sixty years ago many blacks had similarly protested the release of the Ku Klux Klan propaganda film *Birth of a Nation*, and they were likewise vilified by white and black estab-

lishmentarians. A month after the February opening of *Cruising*, protests by San Francisco's Asian community against the planned filming of a Charlie Chan movie in Chinatown—an example of cultural imperialism reminiscent of the invasion of Greenwich Village to film *Cruising*—received no acknowledgement in the local gay press. (Maybe last year's battles in the streets of Greenwich Village had their effect: Charlie Chan producers retreated to a set after it became clear they would need a large security force in order to film on Grant Avenue.)

It was an appropriate reflection on the speakers controversy that two of the highlights of Gay Freedom Day, Barbara Cameron and Robin Tyler, had not been authorized by the Parade's corporate committee, even after the general membership had voted at a heated meeting two weeks before the event to have them speak. Cameron, a representative of Gay American Indians, best characterized the initial decision not to have speakers with her devastating parody on the 1980 Gay Freedom Day slogan: "Entertainment and jugglers for all." She had to infiltrate the stage as a member of a band in order to speak, aptly charging that many people "have adopted the oppressive and subversive tactics of heterosexual society by exercising censorship and perpetuating alienation and distrust in our community."

Lesbian comic Robin Tyler has been vilified because of her visible role in reversing the no-speakers policy, and because her supporters rushed the stage to demand that she speak. She was accused, perhaps with some justice, of being on an ego trip. Yet she, too, spoke to the heart of the matter in her brief speech. Referring to the dispute over speakers, she said, "We must never take politics out of our festivals. We must never take politics off stage." She reminded the rally of the Broadway play *Bent*, where, she said, "They (the Nazis) made us kill each other."

I attended the climactic meeting in which the general membership

of the Gay Freedom Day Committee overturned the ban on speakers, as a stringer for the KPFA gay radio program "Fruit Punch." I stood between Tyler and GFDC co-chair Bruce Goranson with a microphone, as Goranson held a tantrum when confronted by Tyler and attempted to adjourn a meeting that had run away from his control—while the motion for speakers was on the floor. I would like to believe that the tape recorder and the photographers present prevented the meeting from degenerating into a brawl, but for a time I was wondering whether I was about to get hit in the crossfire.

At the Gay Freedom rally some people did face physical harassment backstage. Photographer Greg Day was ejected after taking pictures of the confrontation between the stage monitors and Robin Tyler's supporters. In an open letter Day charges, "I was removed from the press area by Bob Futch, co-director of Parade Security, because I was photographing events that he decided should not be seen by the public." Gay/Chicano activist David Macias was also harassed, because his speech went over the measly three minutes authorized by the Parade's corporate committee. He was shouted at to get off the stage, and once he had finished he was grabbed and had his stage pass ripped off his shirt. Another monitor prevented him from speaking to a reporter while backstage and attempted to intimidate him even after he had left the stage area. "They forced me for the first time to defend myself physically

against other Gay people," he later wrote.

Since Gay Freedom Day the direction and control of the annual event has remained a critical issue. Shortly after the Parade rumors began to circulate that co-chair Goranson was attempting to take over the Committee by installing his own board members and abolishing the general membership, turning the Civic Center celebration over to a private entertainment company and charging an admission fee. There were complaints of rough treatment by San Francisco Street Monitors, the group that has provided security at Gay Freedom Day and at other gay events. An ad-hoc coalition that includes many present and former Parade officials has organized to fight the attempts of conservative interests in the gay community to prettify and depoliticize what is, after all, the anniversary of a riot by those

very unrespectable drag queens at the Stonewall Inn.

One of Goranson's ploys was to invite the major presidential candidates to speak at this year's rally. During Gay Pride Week numerous businesses sported a poster of an American flag with a lavender stripe, and Gay Rights Advocates sold a poster featuring red, white and blue lambdas. At a time when our government seems to be catapulting us all into a catastrophic war in a desperate attempt to save its disintegrating empire, the worship of machismo and the attendant militarization of the gay community are not signs of strength, but of intolerance and self-hatred. Such pathetic posturing will not impress anyone into giving us our rights. In groveling after respectability and proving that we can be just as dull and stupid as anyone else, we deny the best that is our potential.

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Coming Out

As lesbians and gay men, we all share the experience of coming out. Some of our stories are joyous while others are filled with pain, but all touch our lives in some way. For these reasons, I hope to begin a new column at GCN dealing with your coming out stories. If you would be interested in sharing your story with us, please send it to us. Keep it short: limit the story to three double-spaced type-written pages. I will choose those which I feel are of greatest interest to our readers. Even if you have never written in your life, try your hand. Send all stories to: Coming Out, Features Editor, GCN, 22 Bromfield St., Boston, MA 02108.

Music

New Crop of Women's Music

More Than Friends

by Robin Flower

Distributed by Galaxia Women Enterprises, P.O. Box 212, Woburn, MA 01801

Sweet Sorcery

by Cathy Winter and Betsy Rose
Distributed by Galaxia Women Enterprises

"Gayle Marie"

by Gayle Marie

Single 45rpm

Distributed by Galaxia Women Enterprises

Gay and Straight Together

with selections by Ginni Clemens
Kristin Lems, Miss Saffman's Ladies Choir, et.al.

Distributed by Open Door Records, c/o His 'n' Hers, 944

W. Addison, Chicago, Ill. 60611 (\$7.00 includes postage and handling.)

singers. In assembling an all-woman band to play this type of music and record this album, Robin Flower has helped to push down many sexist barriers. And she's assembled quite a band — she should have called them "The All-Star Musicians of Women's Music." There's Nancy Vogl of Berkeley Women's Music Collective on guitar, Carolyn Brandy and Susanne Vincenza of Alive! on percussion and bass, respectively, and violin-maker Joan Balter on fiddle. These are all extremely skilled musicians, and the music they make is perfectly crafted and a joy to listen to.

The album has several traditional instrumentals, such as the rousing "Star of Munster" with its lively flatpicking, and five new songs by Robin Flower. Two of the Flower songs. "Denver to

and very extroverted. The themes of the songs have to do with women being self-sufficient and strong. I particularly like "Degas Dancer," which Therese Edell has been doing at her recent concerts. It is a beautiful and haunting song. Two of the songs tell stories about women in the Old West. "Don't Shut My Sister Out" seems to be a protest against Political Correctness:

One thing I've learned is never to assume
That every woman I meet is gonna sing my tune
I want respect, I want to give you the same
This is a struggle for survival not a party game.

"Sweet Sorcery," by Terry Dash, the only song on the album not by either Rose or Winter, has a catchy tune with nice lyrics that has the same whimsical spirit as Margie Adam's "Tapdance on the Moon." And "Love'll Have to Do" (until something better comes along) by Betsy Rose reminds us that "They Even do it in Cambridge."

This album has a feeling of modesty and charm that does seem to be disappearing with the increasing success of women's music. Rose and Winter seem like old friends eager for a dialogue with their audience, not seeking glamour or alienating stardom. If you like words that rhyme and tunes that make you want to grab you guitar and try it, you'll probably like this album a lot. If you are more into less structured music like that of Alive!, this may not be the record for you.

Galaxia Records has also released a marvelous single by Gayle Marie, a vocalist from San Francisco who is backed up by Gwen Avery and a terrific all-woman band. Both sides are torchy and it's real stand-on-the-bar and scream drag show type music, in other words, very pop. "Stormy Nights" has hilarious lyrics:

Crazy situation, no communication
just stormy nights and windy afternoons
Enough is enough, I couldn't stand
those sullen looks, and words you
picked up from old psychology books
enough stormy nights and windy afternoons

The singer goes on to tell how she got out of this relationship by getting free of her fears — it's feminist story done well in a musical idiom usually used to express female inferiority.

The other side is "Sweet and Serene," a beautiful romantic song that is sort of a feminist "You Light Up My Life." Gayle Marie has a wonderful voice, very pure and strong, and the record is well-engineered, with far better sound than one usually hears on a 45 rpm record. I think a lot of women are going to love this single, and I'll certainly be looking forward to a whole album.

Gay and Straight Together, produced in Chicago by Open Door Records, is a very unusual album. Lesbian folksinger Ginni Clemens assembled a group of performers described on the liner notes as "young and old (we are 27-77), gay and straight (9 of one, 13 of the other), males (9) and females (13) (not counting one mixed choir). We are as diverse as the world beyond this album from height and hair color to politics and personalities. We are all song writers or musicians to some degree; in addition, we are computer programmers, farmers, construction workers, bank tellers, waitresses, librarians, and teachers." As Clemens writes in the notes, "The record . . . was brought into existence to promote understanding, acceptance, and support between different lifestyles to show



Betsy Rose and Cathy Winter

that this already exists on a grass roots level and to show that we are going through this process with our hearts, heads, and sense of humor intact."

This is all a very ambitious concept, and I doubt if many gay people could suspend their cynicism to work on a project with this goal. I can only think of one other feminist album with lesbians, gay men, and straight people working together which is *Walls to Roses*.

So, does good politics make good art? I was, on the whole, unimpressed by *Gay and Straight Together*, but friends of mine who heard it loved it. As one of its admirers told me, "I like this album because I like songs about thumbing your nose at society, which is what my father always accuses me of doing." She said this especially about the song "Piney Creek Woman," by Nancy Schimmel, which tells the story of a woman who was raised in a "Christian home" back in Piney Creek, but "went West and wild and wrong," finally moving in with a city woman "cause I'm not tame enough for city men."

I've got the same old grin,
determined chin
And independent stride.
To the jeans and shirt I've added
Just a labyris and a pack;
But I've given up steak for tofu
and I know I won't go back

It's a great song, and forgive me if I'm wrong, but I believe that Nancy Schimmel is the daughter of Malvina Reynolds. Nancy certainly sounds like her mother. The Malvina Reynolds song, "Love Somebody" is finally on record on this album. It's the one Ginni Clemens does so wonderfully in concert:

Love Somebody, no matter who
If it's a horse or a canary
If it's dyke or it's a fairy
. . . Don't go posing in your steeple
Throwing stones at other people

Several of the songs are written and performed by men, such as the one by Jeff Jones, "Song for His 'n' Hers," a straight man's reaction to a gay bar:

I walked into the room like it was poison;
afraid of the evils I might find
Well, imagine my surprise
When I looked into people's eyes
And didn't see one single soul
That was outa their minds.

The album does have a few clinkers — maybe I'm just not successfully deprogrammed about hateful words yet, but I just don't feel comfortable with a chorus that goes "Lezzie Queer, Lezzie Queer, everybody wants to be a Lezzie Queer," despite its hopeful message that "maybe it could happen this way; folks'd be embarrassed for not being gay."

Continued on Page 16



Robin Flower

Reviewed by Maida Tilchen

Women tend to think "Olivia" and "west coast" when they think of women's music records, but lately some other women's music distribution companies are building up to their own legends. Galaxia Women's Enterprises in Woburn, Massachusetts, has three new releases, and Open Door Records in Chicago has produced the unusual *Gay and Straight Together* album. What's the east coast sound of women's music like? It's acoustic, highly verbal, and closer to the '60s white folk/protest music tradition than the most instrumental, mostly women of color styles that have been coming from California lately. Both styles certainly have their adherents and I'm sure these new albums will be welcomed by many music lovers.

Robin Flower's *More Than Friends* is my personal favorite of this year's crop. It is an album of traditional music and new traditional-style feminist songs. Traditional music is also known as Appalachian folk music or mountain music, and it is played with instruments such as the flat-picked or finger-picked guitar, fiddle, bass, and that indigenous American instrument, the banjo. Although women have composed and played traditional music, they have usually been token members of bands, soloists or a *capella*

L.A." and "The Oregon Waltz" are instrumentals that present a great mix of traditional and jazz styles. There's a peacefulness and flow to this music that I greatly prefer to the far more percussive and banjo-thumping sound achieved by most bluegrass bands. The band does an almost singable version of Bonnie Lockhart's meaningful but awkward "Still Ain't Satisfied." (This song is fast becoming the "Star-Spangled Banner" of Take Back the Night marches — Everyone likes it and no one can sing it.) The most stirring lyrics on the album are from an old union song by union organizer Aunt Molly Jackson called "Join the NMU:"

Bosses ride fine horses
While we walk in the mud
Their banner is the dollar
While ours is striped with blood

The album jacket is very well done with two fine photos of Robin, and there are some cute sketches of her by cartoonist Mary Wings on the liner. Every aspect of this record is a testament to the talent and care that went into it.

Also from Galaxia is *Sweet Sorcery* by Cathy Winter and Betsy Rose. This is a very word-oriented album, heavy on the lyrics and not very exciting musically. Rose and Winter both have high voices and sing intricate harmonies, and they both write songs. The album is fast-paced, cheery



Ginni Clemens

Film



Bette Midler singing "Big Noise from Winnetka"

A Performance of Joy

Divine Madness

Starring Bette Midler
Produced and Directed By
Michael Ritchie
Concert Lighting by E.H.B.
(Chip) Monck

By Walta Borawski

Bette Midler has a long slow simmer on a cauldron of stage-trickery potent and workable enough to make any witch proud — but the essence of success in her concert film *Divine Madness* has one key word and it's no trick: RAW.

There is a difference between Midler's sense of abandonment and that of Joplin or Garland — but the difference makes her no less naked; it "merely" keeps her in control. Witness her kneeling on the stage pounding the power for the final note of "Stay With Me" from the floor — then,

standing up, bathing in sweat & adulation and moving right off into her Delores Del Lago the Toast of Chicago (mermaid in a wheelchair) number. In the transition period she exposes more than anywhere else in the show — "Keep in mind the spirit in which I made her up," she says of Del Lago, "that of a person desperately in need of attention and applause."

If the desperation wasn't matched by such talent, the show might become pathetic, as Robert Hatch of *The Nation* found it. I mean, she turns from the audience, bumps, grinds, twirls a tasse between her legs and says "I tickled myself" Shirley Temple-style. She talks of Hitler's flatulence, says "I don't believe I'm reduced to telling fart jokes." She plummets to the pits, but she waves peacock feathers from her

butt during the descent, literally.

While the remarkable "Harlettes" are setting the frenetic pace of Bob Crosby's "Big Noise from Winnetka" Midler makes her entrance on a huge plate of food carried by white-jacketed waiters. Abby Lane would have strangled a Chihuahua for the dress: patterned on peacock feathers (real ones protrude from the posterior), laced with gold, encrusted with semi-precious stones or at least colored rhinestones. Strutting on heels like she's real late for synagogue but the taxi hasn't come she says, "The man who made this dress said I was sitting on a gold mine." When her tail feathers fall she picks up the resulting fan, sticks the small end in her mouth and twirls madly and musically with it while the Harlettes resume the song.

Like Garland, Midler benefits

from on-stage schizophrenia. After the joyous momentum of "Big Noise" has been brought to an abrupt halt, the Harlettes begin throwing out the hot sultry dum-dums of what seems to be a '50s rhythm and blues number. It isn't — it's Perry Botkin, Gil Garfield and Harry Nilsson's "Paradise" — but while we're figuring out what it is Midler is running madly about the stage, tossing her dead chicken handbag into the orchestra section, fluffing up the pillows on the wicker chairs behind the Harlettes, racing back stage front, microphone and stand in hand, stopping suddenly in place and moving into the lyric as if she'd been waiting calmly for a minute, getting into the mood. But she purposely never gives herself or us that particular luxury — settling into a mood. She establishes "Paradise" as dreamy/sultry only to, bathed in white/pink light by Chipmonck, move it up to a "Red"-like rocker, doing leg work that resembles calisthenics more than choreography and thrusting her midsection in fuck-rhythms to the phrase, When he takes me."

(It is perhaps odd, a gay man getting carried away by a heterosexual woman's bawdy antics — but she eschews respectability with a ribald vengeance and I for one readily relate, not salivate).

Midler employs a very physical trick to make the transition from the fire of "Paradise" to the water of Tom Waits' "Shiver Me Timbers": she covers her face with her hands. And she keeps them there through at least two lines of lyric; and when she removes them she exposes a different face, and then makes smiles and body movements — stereotypical sailor gestures with her back turned to us — that appear to be against the mood of the song. But the supposed juxtaposition of funny movement and melancholy words adds new dimensions: Is the song about mere earthly escape, geographic hejira, or is the singer facing death with a toss of the multicolored curls? (Chipmonck's lighting of her here

is essentially green/blue: she looks like she's been shackled up with Davy Jones for years).

On my first viewing I thought director Michael Ritchie had made his work easy: set up 10 hidden cameras and let Midler do the rest. After three more viewings I decided his wizardry, though not as spectacular as her's, is totally complementary to it. There is staggering motion in this film — and for those of us who have never had more than cheap seats to Midler concerts we get to see more of here than we would "live." And even those who have seen her "up close" are in for enchanting pictorial surprises: Midler's back steals the show at least two times: once when she is sitting on a stool telling stories of her European travels, and again when she is in the wheelchair leading the audience through a sing-a-long on "South Seas Scene/Hawaiian War Chant" ("Are you cracking up from having lack of shacking up?"). Her back quivers with mirth, she appears little and lovable as Lily Tomlin's Edith Ann. She reminds me of Tomlin one other time: when she talks of being a Jew in post-war Germany and then just smiles for long screen seconds at the audience; only in Tomlin's *Nashville* performance have I witnessed one expression so multi-faceted, one silence so articulate. It made me wish Midler, Tomlin and Madeline Kahn would do Chekhov's *Three Sisters* set in Flushing, sighing "Manhattan!" in despair. It is easy to digress, watching Midler; she moves about so much in her head herself. If there is a flaw, in her performance, it is this hyperactivity: but for me at least, the fact that it is there makes it a bit like a Nina Simone concert: beyond virtuoso one can foretell nothing. The theatrical experience seems to be planned and executed on the spot: spontaneous by appearance only, judging by the level to which each woman in her own very unique way has evolved with her music.

Continued on Page 17

Theater

An Evening of Disgusting Songs and Pukey Images

Spiderwoman
at Women's One World Festival
25 St Marks Place
New York City
October 4, 1980

By Marty Kingsbury

On October 2, the Women's One World Festival (WOW), opened in New York City for 19 days of an International Women's Performing Arts Festival, including theatre, dance, video, music, art, and culture. Produced by Allied Farces and All-Craft Production, such groups as Ova (a music and song duo from London), The Radical Lesbian, Feminist, Terrorist Comedy Group (NYC), New York Women's Chamber Orchestra, Wallflower Order (dance group from Eugene, Oregon), Women's Experimental Theatre (NYC), Copenhagen's Women's Theatre, and many more, came together to celebrate the international experience of women. On Saturday night, Oct. 4, Spiderwoman (NYC) performed *An Evening of Disgusting Songs and Pukey Images*.

"Pretend that I'm taking you on a fantastic journey...to Italy...to a tiny cafe..." where a stage is cluttered with a travelling trunk, cabaret tables, wine bottles, glasses, perfumes, flowers, and a



Spiderwoman Theatre Company

Women's Arts Festival

piano is doubly littered with sheet music and empty hearts of valentine candy.

An Evening of Disgusting Songs and Pukey Images is a cabaret show composed of subplots, monologues and about 20 songs — romantic notions with an edge of irony and sarcasm. Underneath songs like "That Navajo Rag,"

"Sweet Talkin' Guy," or "Foolish Little Girl," Spiderwoman challenges many racist and sexist stereotypes with which we have been raised. Their songs are indeed "disgusting" and their images "pukey," but their confrontation is at once frightening and funny. We live out those dreamy-eyed moments when the

old movies enter our lives and we kiss, fluttering our eyelashes, on the balcony overlooking the ocean; we remember those experiences of rejection and failure in love and career; and we struggle again through those years when, as lesbians, we too were fools, playing the heterosexual romance, seeking forlorn and unrequited

love from straight women.

In contrast to their sarcastic presentation of heterosexual romance, is the lesbian game of "Cat and Mouse" which emerges and disappears throughout the cabaret. It is an unspoken exploration of love which is forbidden, the unspeakable, tracking, tagging, cruising environments, aching for love and finally, it is a confession of the special tension between two lesbians in a crowd of women. Their motions with each other are both subtle and real; a brush of the hand, a tilt of the shoulders, a gaze with the eyes in the shadows of the stage. For a single moment, all that was once a game drops away; all that is the necessity of love becomes real.

With each performance of Spiderwoman that I see, I find them getting closer and closer to their Goddess namesake, "Spiderwoman": the Hopi goddess of creation who deliberately wove a flaw into each of her weavings, thus allowing her spirit a means to escape. They are outrageous women, refusing all "politically correct" lines of demarcation for women. Yet their challenge of the attitudes of growing-up female presents us with many choices for existence, sexuality, love, possibilities and impossibilities.

(They will be touring to Boston in December, produced by Feminist American Theatre.)

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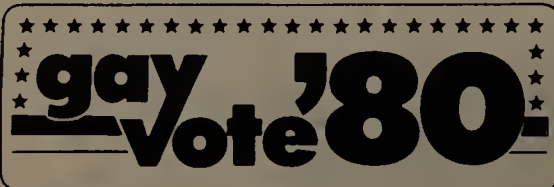
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Odyssey of a Unicorn

Dancing the Gym Class Blues

By Nancy Walker

When kids are young, they have to deal with a world of prohibitions. "No, you may not stay up and watch the late, late show." "No, you may not smoke." "No, you may not drink." "No, you may not screw your sister." They are also forced to do many chores they hate, and perform certain hygienic functions they loathe. "Brush your teeth." "Help Bertha with the dishes." "Go to school."

I can remember thinking, "When I grow up..." However, none of my expected freedoms meant anything when it finally arrived. Neither the freedom to, nor the freedom not to has panned out the way I would have expected, except for one very large consideration: *I do not have to take gym any more.* Of all the childhood or school-connected horrors, the one that loomed largest and most terrible was GYM.

Apparently, there was no physiological or intellectual reason why I couldn't do anything required in gym classes. But I couldn't. Whenever two captains of opposing teams were chosen and alternated picking members from the class, they each tried to persuade the other to take me. At the very least, I was chosen a reluctant last. I was considered a liability on any team. If we had been playing football (which we never were) the ideal position for me would have been goal post. And though I had crushes on one grammar school and one high school gym teacher, nothing in the world would have sufficed to make me into even an acceptable, let alone excellent, gym student. At any and all times, I had cold clammy hands and a racing pulse at the mere thought of gym class.

I won't tell you how stunning I didn't look in the required gym outfits throughout the years. The only articles of athletic clothing that made sense were the white socks and the sneakers. Also, I could never get used to the idea of taking a shower with other people looking. I always contrived either not to take a shower at all, or to do so when there was no one else around.

In grammar school, in addition to the usual run-of-the-mill tortures like basketball, softball, volleyball and calisthenics, there was tumbling. To tumble, according to at least one dictionary definition, is to "fall suddenly and helplessly [to the ground]." At this, I would have become a superstar. However, in gym class a quite different meaning of the word was intended: "to perform gymnastic feats," such as somersaults, cartwheels and various other contortions which were to me nightmarish and utterly impossible.

I would stand at the edge of the thick mats on which we threw ourselves in the execution of these physical horrors and I would tremble, unable to make my body attempt the awesome deeds which seemed easy and even pleasurable to the other girls.

Needless to say, I was the object of much scorn and derision among my peers. They thought I was a riot.

For some reason that I didn't know or understand, during my last year of grammar school (1948) we had something like "Commando Tactics," which was to

tumbling what the H-Bomb is to a fire cracker. I was so frightened by this array of equipment and the number of feats we were supposed to perform upon it, that all I could do was go home and cry. My parents were tremendously amused by all this, unfortunately, and the more I cried and attempted to explain my situation to them, the more they laughed.

The commando drill involved setting up various instruments of medieval torture about the gym floor, and for each piece of equipment we were supposed to do a specific exercise. There was a knotted rope suspended from the ceiling. We were supposed to climb it. I got to the second knot and swung helplessly back and forth. The parallel bars were raised half-way to the ceiling, the hateful tumbling mats thrown over them as a covering, and we were expected to take a running start, scale one side of this artificial hill and jump down the other side. You can imagine how far I got with that. I ran up to the foot of the hill and stopped cold. There were a set of rings to which we had to jump and then we were supposed to pull ourselves up to our chins. Forget that one. But the crowning terror, the ultimate source of pain and embarrassment which I tried to tell my parents in detail, using a chair for demonstration purposes, was the HORSE. This is a leather affair with handles that doesn't resemble a horse at all, but you've all probably seen one in the Olympic gymnastic trials. Athletes perform miracles of grace on such inventions of the devil, but all I could do was look and weep. The trick we were supposed to perform with the horse was to somehow get to a kneeling position between the handles, with the handles to either side, not front and back, and from this kneeling position we were to jump off going forward. I got up between the handles (maybe four feet off the floor), looked at the ground in front of me and became riveted to the spot. I was mortified, but I was sure that if I tried to jump, my toes would hook over the horse in the back and I would fall on my face. I was never able to overcome that fear.

Kids unerringly sense an outsider, a loner, someone who doesn't fit in with them. My difference from the common herd was quite palpable. I was Jewish, most of them were not. I shone brightly in the classroom. When it came to math homework, my phone was constantly busy, but the more I helped some of the kids, the more they hated me and the greater was their delight in my bumbling attempts in the athletic arena.

Aha, but I survived. I escaped, I thought, to high school. Things were not much better there, but one of the teachers was a beautiful, blonde woman. I mooned over her, while I adopted a very haughty attitude toward the non-intellectual physicality of the gymnasium. I was above it all, and I attended class with no strain, no attempt to succeed or please. I still was a "failure," but I didn't care and the other girls were a little less hostile here, though not very much.

Every spring, a series of physical fitness tests were administered in gym periods. These were as bad as the commando tactics had been in

grammar school. I was routinely pronounced dead by the instructors.

We were expected to jump rope, for god sakes. I had never learned to do that and still can't to this day. We had to do something called "squat thrusts" (not at all what you might suppose). I could manage one or two. I think twenty was average. We had to do standing broad jumps (also not what you would imagine) and running jumps, pushups (a joke) and various assorted stunts to prove how healthy and agile we were. Of course, once again, the barracudas were delighted with my discomfort.

I did too well in my academic work and had not the good grace to be humble about it, nor did I attempt to mimic my peers in any socially acceptable way. I was different. I was a "tomboy" with utter contempt for what I considered the organized stupidities of gym class, though I had more than held my own in the games I played with the boys on my block.

No matter what I did, I was a misfit at those silly physical fitness exercises for years. And then the inevitable happened. I graduated from high school and could have led a gym-free, unathletic, basically deadly existence of staying up late, reading, eating, listening to music and contemplating my navel, but no such luck. Not dreaming that once again I would be forced to take gym, I entered college where two years of gym were required. Liberal arts? Martial arts, more like it.

In college, however, gym was not as bad as it had been in the past. We were allowed either to take part in the wretched activities or to "observe" them. Any physical injury, illness or having one's period was an acceptable reason for observation rather than participation. I was the only female in the western world to have her period four weeks a month.

During my college years I finally emerged into a person with some self-understanding, but not too much, not nearly enough. It was in gym class that one of my friends began talking to me of the physical love of women for women. Too bad there were no courses in that particular athletic activity. Then I might have been induced to do more than simply observe.

Women's Music

continued from page 14

All in all, it's an usual and daring album — I don't think the concept of "gay and straight together" is terribly popular with either gay or straight people at this point in time, but who knows, maybe Clemens and her enthusiastic friends are the vanguard of some new strategies for gay liberation. It would make a nice gift for showing your appreciation to supportive friends, and, if you know any very liberal radio stations, send them a copy.

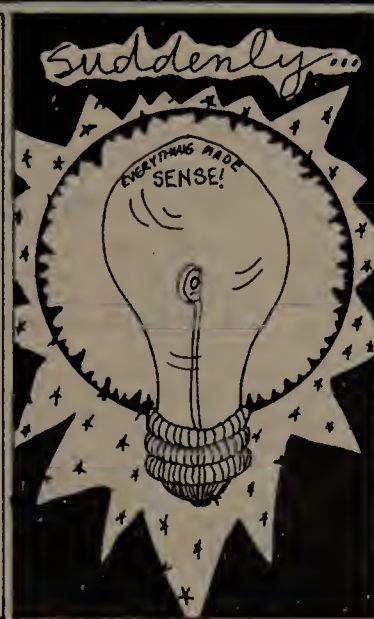
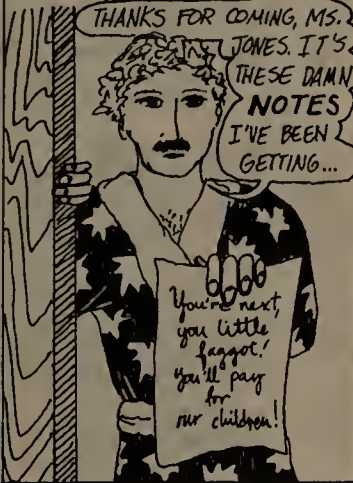
Cookie Jones

By Jennifer Camper

SATURDAY I hadn't slept all night. Bits of information raced through my head like some crazed demolition derby.



In desperation, I called Nicky Fathom, the "tip" I'd been given from Lt. Narby. Nicky asked me to come right over.



NOW Conference

Continued from Page 6
the ERA," California delegate Frances Lear told the *Times*. "We are therefore unable to endorse his candidacy. Women have been lied to by politicians, we've been given lip service, we've been made promises which did not materialize for too many years. No endorsement is our way of saying we do not want to be cuckolded any longer."

Rather than focusing on electing a particular candidate, the delegates voted to stress the importance of defeating Republican candidate Ronald Reagan because of his "medieval stance on women's issues."

The resolution, which recieved unanimous acclaim, said that NOW would work actively to stop Reagan's election and would

picket all campaign appearances by the candidate or his running mate, George Bush.

Reagan and the Republican platform support a constitutional amendment banning abortion, and, although they say they oppose discrimination against women, also oppose passage of the ERA.

One of the topics which received the most attention at workshops and meetings at the convention was the New Right, which opposes lesbian and gay rights as well as ERA and abortion.

Resolutions to oppose the military draft failed to pass the convention; according to a report in the *Guardian*, opponents to those resolutions argued that women in the military need the organization's support.

Other resolutions which were discussed, but which failed to reach the floor, included one proposing support for Rita Silke-Nauni, a Native American woman sentenced to 150 years in jail for killing a white male police officer while defending her child during a struggle over a littering charge.

SWP's Pulley

Continued from Page 3
right. The right-wing groups are attached to it. This is not the direction of the thinking of the majority of the American people. Far from it. . . . Of course [the capitalists] would like to give the impression to the public that everybody's moving to the right."

Pulley doubts that the recent wave of gay and lesbian refugees from Cuba is an indication of oppressive conditions for homosexuals there. "I would guess that the overwhelming majority of gay people in Cuba didn't leave Cuba. It would be irrational to think anything else. . . . Some of those who did leave Cuba, I think, left for the same reason that straight people left Cuba. They were induced mainly by the propaganda from the United States about how this was the land of plenty and a paradise. They came here looking for that."

He told *GCN* that conditions in Cuba for lesbians and gay men have improved. "The fact is that the Cuban government and its policies have evolved. It used to be one of being anti-gay. And certainly within the society there are still backward elements among

some sections of the population. But to say this is the policy of the government, I think, is simply false. The government policies have changed, mainly because of the protests of persons who are gay and others."

Pulley says government policy in socialist countries toward lesbians and gay men depends on the point in history at which the revolution takes place. He told *GCN*, "I think what is going on in Nicaragua is an example of what new socialist regimes that come into power, what their attitude will be toward the question of gay oppression, of how to solve it, and so on. I think this is largely due to the evolution and the change in the Cuban attitude. There is no gap politically between the Nicaraguans involved in the revolution and [revolutionaries] in Cuba or Grenada."

The SWP candidate has little regard for the major parties. He told *GCN*, "I don't think that the Democratic and Republican parties can ever end the oppression of gays, or the oppression of women, or blacks, despite all their rhetoric to the contrary."

Toxic Shock

Continued from Page 9
the FDA and a demand for mandatory pre-market safety testing of tampons. Leflar explained, "Though the FDA has turned around and now calls tampons a 'significant risk device,' companies still don't have to have an FDA review of pre-market testing or have to provide the FDA with data that his product is safe and effective as with drugs."

"There has been no requirement of testing of tampons for safety," Leflar continued. "We see that as a major defect of the 1976 medical device amendment to the Food, Drug and Cosmetic Law. We had lobbied in Congress strongly that any of the enormous variety of implantable devices — everything that rests inside your body tissues, from tampons to IUDs — should universally require pre-market testing. But because of a very heavy industrial lobby and a weak FDA stand in the Ford administration, pre-market testing is required

only if a device stays in the body 30 days or more."

According to Smith, the FDA's pre-market testing category is for life-supporting devices such as pacemakers, or for newly developed chemicals and devices such as, for instance, a cancer cure. Even now that tampons have been placed in the "significant risk device" category along with pacemakers, they are still exempted from pre-market testing requirement by a "grandfather clause" which states that devices marketed before the 1976 medical device amendment need not be tested further.

"We have very weak authority in dealing with any product marketed before 1976," Smith said. "We would have to prove it was unsafe. . . . [W]e would have to be ready to go to court . . . because the industry could take us to court [to fight the imposition of pre-market testing]."

THE GAY GUY'S GUIDE

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Midler

Continued from Page 15

There are experiments, and the success of these rides on the viewer's feelings toward the explored alley. Midler New Waves her "Leader of the Pack" in medley with Bruce Springsteen's "East Side Shuffle." The first time I SAW IT I thought it was awful — but Midler's conviction within the genre, the weight she gives to Springsteen's beautiful lyric, the way she gains exquisite intensity via Betty Carter-like repetition in "Leader" (way beyond her own 1972 version's "gone, gone" and "new, new's), won me later — and the work of the Harlettes here is wonderful . . . equal perhaps to the tour de force precision they and Midler share on "Boogie Woogie Bugle Boy."

Midler's only musical mistake in the concert is the voice singing with her's in "The Rose;" I assume it is the voice of the song's composer, Amanda McBroom, who provided harmony vocal on the soundtrack recording; but the solitary image coupled with the double voice is disconcerting. This is more than made up for by the performances of "Paradise," "Shiver Me Timbers," "Stay With Me" and "I Shall Be Released," all of which here far surpass her earlier versions of the songs — which were super in themselves; but here, extraordinarily worked out to new limits of perfection: Midler works very hard. Her voice is not in itself a sublime instrument — but her intelligence and musical sense make that lack inconsequential.

She calls this the "time capsule version" of her work so far — and if it were only for that, a sociological artifact for future generations, to define "joy in performance" — *Divine Madness* would be a significant documentary. As it is, contemporaries can marvel that this eclectic electric person is making this music, is telling these jokes, right now.

Divine Madness is playing in Boston at the Sack Cheri Theater. It is not wheelchair accessible.

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth 128A Tremont St. (4th Floor) P.O. Box 178, Astor St., Boston, 02123	338-9472 (Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
Black Men-White Men Social/Support Group	227-8187
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project 285 Harvard St. #102, Cambridge 02139	
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	247-1206
El Comité Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (6pm-Mid.)	426-8371
Frenz & Luvvers Assoc., P.O. Box 814, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Jubilee Athletic Club, Box 401, 104 Charles St. Boston, 02114	227-6167
Lesbian and Gay Folkdancing c/o GCN Box 22 Bromfield St., Boston, MA 02108	661-7223
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Geys 542-5188 (days), 426-9371 (nights)	
Project Place	267-9150
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	286-6103, 876-8768
B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141	236-4710
Civil Liberties Union of Mass.	491-0968
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	742-8020
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	426-1350
Robln McCormack, Mayor's Office Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115	725-4410
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139	242-3544

STUDENT

Gay People et BU, c/o Program Resources Office George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College 118 Mass. Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
MIT Geys, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Cir.	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	681-3633
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215	
Jenus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union 186½ Hampshire St., Camb.	354-8807
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	661-0450
Tufts Women's Center	681-6015
Womenspace, 636 Beacon St. (Kenmore Sq.)	628-5000 x793
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	267-7992
Women's Community Health Center, 639 Mass. Ave., Cambridge	661-1316
	547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-8377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church Fr. Paul Shanley (Exodus Center)	523-7864
Unitarian Universalists Office of Gay Concerns 25 Beacon St., Boston 02108	964-0996
	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Feg Reg	661-7534
Gay Community News	426-4469
Good Gay Poets	266-6103
Hlt Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates c/o GCN, 22 Bromfield, 02108	
Persephone Press Box 7222, Watertown 02172	426-9371
TVOD with Tony V	924-0336
WMBR-FM, 88.1, Friday 1-4 p.m.	494-8810
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fenway Community Health Center	287-7573
Gay AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling 31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tufts Skin Care Clinic (VD treatment)	958-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Vechon/Volz/Taylor, MD Lesbian & Gay Medicine 1755 Beacon St., Brookline	232-1459

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 188 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (Dance, Men), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant) 12 Wilton St.	783-5701
Elbow Room, 100 Chendler (at Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men) 1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9066
Kimmies Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club (Men, Dancing Fri.-Sun.) 52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men) 180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	

Skippers, 252 Boylston St. Somewhere (Disco Dancing, Mostly Women) 295 Franklin St.	423-7730
Sporter's Cafe (Men) 228 Cambridge St.	
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	
Montchusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance Box 806, Marblehead, 01915	745-6986
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Meroy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	998-1570
Origins, Inc., A Women's Center 169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01803	791-5127
Women's Meeting House, 88 Downing St. 01810	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1582, Pittsfield 01201, Berkshire County Info	447-7818
Gay Counseling Collective 406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin City., Box 771, Greenfield	664-6391, 664-6392
Help Line	
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342	545-0883
Gay Women's Caucus, Amherst Lesbians United	545-3438
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Media Project (WMUA, 91.1FM)	545-2878
Womofyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay People Union S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	824-6869
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2846
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	824-6869
New Haven Gay Alliance Box 72, 06501	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heertroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Lesbian Rep, New Haven, 148 Orange St., New Haven 06510	747-5451
ShorelineWoman	436-0645
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06268	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510	347-9411
	436-0645

STUDENT

Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale, P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 388 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College P.O. Box 1295, New London 06320	
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yelesblans, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, H, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gay Community Services of R.I., Box 6583, Providence 02940	728-9269 728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25 Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
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RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-5770
Nashua Area Gays, P.O. Box 3472, Nashua 03081	Paul 888-1305
NH Coalition of Lesbians & Gay Men Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1418	
Speakers Bureau, Box 521, Concord 03301; Box 3472, Nashua 03081	

MEN

Central N.H. Men's Support Group 31 Union St., Concord 03301	228-8049
Conway Area Discussion Group, Box 211, Chocoma 03817	
Seacoast Gay Men, P.O. Box 221 Portsmouth 03801	

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
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Vermont (802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury Box D56, Middlebury College, 05753	
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Washington County Gays P.O. Box 1264, Montpelier 05602	223-6843
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	

Maine (207)

Center for Being, 8 Rocky Hill Estates, Brunswick 04011	729-1750
Down East Gay Alliance, Box 594 Bar Harbor 04609	
Gay Peoples Alliance 92 Bedford St., Portland, 04103	780-4085
Mainly Gay, P.O. Box 4542, Portland 04112	
Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915	
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04743	
Parents & Friends of Geys	563-5856
Dignity/Maine, Box 7021, Lewiston 04240	

New Jersey (201)

Dignity/Jersey Shore, Box 824, Asbury Park 07712	988-9510
Dignity/Metropolitan, Box 337, Irvington 07111	755-9053
Gay Activist Alliance/Morris County, Box 137, Convent Sta. 07691	762-6217
Gay Activist Alliance of New Jersey, Box 1734, South Hackensack 07601	343-6402
Gay People Princeton, Box 2303, Princeton 08540	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman Box 218, Kearny 07032	
Lesbian Feminist Collective, Box 4042, Allwood St., Clifton 07012	998-1023
National Committee for Sexual Civil Liberties, 18 Ober Rd., Princeton 08540	746-6196
Organization for Gay Awareness, Box 41, Orange 07050	932-7886

Rutgers Gay Alliance, Student Ctr. Box 91, College Ave. New Brunswick 08903	</
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Calendar

weekly events

sundays

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Cambridge, MA — Closet Space, a weekly public affairs program for gay men and lesbians with co-hosts Katherine Triantafyllou and Charles Bedard. 11am. WCAS, AM740.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Sundays at 1, Mon., Wed. & Fri. at 6. Info: 482-5285.

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC) Voleyball. Fenway (Rose Garden). 11am-1pm. Men and women. 282-9181 for info.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or 443-4775. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center, 110 E. 23rd St. Suite 502. 4-6pm. Info: Michael at 362-8729.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

coming events

Oct 21 tues

CBS News will air its response to the findings of the National News Council regarding the NGTF et al complaint against "Gay power, gay politics." National broadcast at 10pm ET. Comments to the network should be addressed to: Robert Chandler, CBS News, 524 W. 57th St., NYC 10019.

Boston, MA — "Gay Youth," a forum sponsored by the Mass. Committee on Children and Youth. State St. Bank Bldg., 5th floor, The Forum Room, 225 Franklin St. Noon-1:30pm. Discussion of service needs of gay youth in Greater Boston.

22 wed

New York, NY — "Oakdale, Indiana," a lesbian soap opera on WBAI, 99.5FM. Weds. at 6:10pm and at midnight.

New York, NY — Meeting of Dykes Opposed to Nuclear Technology (DON'T). 7pm. Info: 477-4031.

New York, NY — "The lesbian/gay male crisis: separation or cooperation?" Gay Opinion Forum, 348 W. 14th St. 2nd floor. 8:30pm. \$2 donation. All are welcome.

23 thurs

Boston, MA — GCN NEEDS PROOFREADERS AND LAYOUT HELP. IT'S FUN! SEE THURSDAYS ABOVE FOR DETAILS.

mondays

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Battleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Grace Square Hosp. 420 E. 76th St.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

tuesdays

New York, NY — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

New Bedford, MA — Rap group at the AID Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

New York, NY — Meeting of Politically Involved Lesbians and Gays Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 236-2397. Open to all 21 and under.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Cambridge, MA — Lesbian Task Force of the Boston chapter of the National Organization for Women (NOW) will meet at 99 Bishop Allen Dr., Central Sq. 8:30pm. All women are welcome. Info: 661-6015.

Boston, MA — An action protesting recent federal and state rulings on abortion, sponsored by Reproductive Rights National Network. Noon in front of the State House. Info: 471-8873.

New York, NY — Gay Women's Alternative. Elizabeth Holtzman will talk about women's causes and the gay community. Universalist Church, Central Park West at 76th St. 8pm. \$3 contribution. All women welcome.

New York, NY — Meeting of the writers' workshop of the Committee of Black Gay Men. 1297 Bergen St. #3, Brooklyn. 6:30pm. Info: Lonny 774-8729.

24 fri

Boston, MA — GCN DESPERATELY NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS! PLEASE COME BY FOR A FEW HOURS IF YOU CAN. ALL ARE WELCOME. SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Chiltern Mt. Club. Climbing and canoeing at Mt. Desert Island, Maine. Info: Bob (617) 367-2485 or Gene (212) 466-7012.

Cambridge, MA — Dance sponsored by Harvard-Radcliffe Gay Student Assoc. and Radcliffe Lesbians. Adams House, Pilgrimage and Bow Sts. 9pm-2am. \$2 donation.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

Cambridge, MA — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings 6:30pm, Old Cambridge Baptist Church, 1151 Mass. Ave. or call Amy at 628-7275 (h) or 495-2560 (w).

Boston, MA — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 8:30-8:30pm.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 6:10pm.

New York, NY — (WBAI, 99.5FM) Gay Rap. 279-0707. 8:30-9:30pm.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10h end layout 6-10h. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thursdays. 8pm. Glad Day Book Shop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371 (6pm-midnight).

Boston, MA — Lesbian and Gay Pride meeting for people interested in planning community events as part of the committee's year-round organizing work. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:30pm sharpish!

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Luncheon Alternative concert series. Music of 12th to the 20th centuries. 12:15-12:45 at Church of the Covenant, 87 Newbury St. Free (donations accepted). Bring your lunch.

Cambridge, MA — Lesbian Academic Union is sponsoring a talk by Virginia Hoefling, "Blaming the victim: biological determinism as social ideology." Phillips Brooks House, Harvard Yard. 8pm. Refreshments.

25 sat

Boston, MA — Chiltern Mt. Club. Birdwatching at Plum Island. Info: Barbara (617) 547-5201 or Ted 247-1208.

Boston, MA — Day hike in Greenfield, NH, sponsored by the Chiltern Mt. Club. Info: Bruce 654-9268.

Boston, MA — The Lesbian/Gay Pride Halloween Party scheduled for the Museum of Transportation has been cancelled.

Boston, MA — East Cost Gay Basketball Championship. Lindemann Center (Gov't Ctr) at 3pm. FREE and all are welcome.

Boston, MA — D.O.B. Potluck at 158 Warren Ave. (South End). \$2 contribution. Bring food to share. All women welcome.

26 sun

Boston, MA — BENEFIT FOR DAVID BRILL MEMORIAL FUND (TO HELP SUPPORT GCN'S BOSTON COVERAGE). 9 KNOX ST. HORS D'OEUVRES, COCKTAILS, LIVE CHAMBER MUSIC. 3-7PM. TICKETS AVAILABLE AT GLAD DAY BOOK SHOP, SOMEWHERE, HERBIES AND OTHER PLACES. \$10 DONATION.

Cambridge, MA — Closet Space, a weekly public affairs program for lesbians and gay men, presents Eric and Fran, gay Quakers, on WCAS, AM740. 11am.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Stanfield St. entrance. FREE! Info: Tony 236-1914.

Boston, MA — Chiltern swimming for men and women over 40 from 6-7pm. Swimming for men of all ages from 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: Joe 227-5363.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

New York, NY — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT)/NY. 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4674.

saturdays

Boston, MA — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.), 4th floor. Info: BAGLY 338-9472 (Wed. & Thur. eves) or Hotline 426-9371 (6-12pm).

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

New York, NY — Gay Youth Rap Group. Organized by and for gay youth. 1-4pm. 339 Lafayette St. (one block north of Houston), top floor. Open to all lesbian and gay youth 21 and under. Info: Mark 799-0388 or Michael 236-2397.

New York, NY — Open Stage Productions presents a six hour theater, film, music, dance and disco festival at the Paradise garage, 84 Kipp St. 4 pm. Info: 247-5827.

New York, NY — Tea Dance sponsored by the New York Coalition of Third World Lesbians and Gay Men. Chap and Rusty's, corner of Christie and Delancy Sts. 5pm-2am. Fundraiser for the NY Cuban Refugee Fund.

New York, NY — Potluck fundraiser for women in prison, sponsored by Dykes Against Racism Everywhere (DARE). 421 5th Ave., Bklyn, 2nd floor. 5-8pm. Donation. All women welcome. Info: 822-7933.

27 mon

Nashua, NH — Halloween Potluck Social for Nashua area gays. Info: (603) 888-1305

New York, NY — "Women loving women — the legal complications," (part 3) with Roz Richter, an attorney with Lambda Legal Defense, West Side Discussion Group. Women's meetings 8:30pm. \$2 contribution. All women welcome.

28 tues

Boston, MA — Semi-annual GCN membership meeting. Come prepared to nominate people to our Board of Directors. 8:30pm. 22 Bromfield St.

Salem, MA — "Coming out/beig out," a community discussion sponsored by the North Shore Gay Alliance (NSGA) at 109 Columbus Ave., Salem Willows. 7:30pm.

The deadline for Calendar items is Tuesday at noon for the following issue.